

The Churchman.

SATURDAY JAN. 25, 1879.

It is not well to find fault unhesitatingly with the military authorities for the recent killing of Cheyennes who were escaping from confinement. Those Cheyennes had previously been guilty of most heinous and unprovoked murders and other atrocities, and for this they were arrested and placed in confinement. We believe in giving the Indians just treatment; but that is not to say that Indians are saints. Certainly there are bad Indians, and this band of Cheyennes last year made a ghastly track through unoffending settlements.

A DESPATCH from Rome says that in addition to the proposed appointment of several vicars apostolic in parts of America destitute of episcopal churches, the Vatican intends to establish several new bishoprics in the United States and institute a new hierarchy different from the present one. The Vatican doubtless sees in America a promising field, but it would do well to look to the interest of the Church in France. For whatever cause, this Catholic country, which has largely been given over to unbelief, appears to be yielding not a little to a Protestant influence. What with the opening of mission rooms at Valenciennes, Lyons, and Paris, which are said to be crowded, together with a rapidly increasing circulation of the Scriptures, the Vatican might do well to institute a new hierarchy in France different from the present one. It is certain at least that the condition of the Church in the old world at the present time does not especially commend it to the new. But perhaps the Church succeeds best by as much as it occupies fields the farthest removed from the Vatican.

A CORRESPONDENT of the *Tribune* has been making a visit to the capital of the Choctaws, and thinks, in view of what he sees, that the Indian Territory ought to be organized, and that the Indians ought to be recognized as citizens of the United States, with the privileges and opportunities, as well as the obligations and responsibilities, of other citizens. Seeing that, according to the exhaustive report of Colonel Garrick Mallery, the number of Indians was no larger at the first settlement of the country than it is now, it is high time to make them as civilized and useful as they are likely to be permanent. If they are always treated as wards and dependents, they will be no better than wards and dependents. In a report on Indian affairs, drawn, it is understood, by Professor Seelye, it is said, with entire truthfulness as it seems to us, that "there is no hope for the Indian anywhere, or

for us in our relation to him, until our government is extended over him, giving him precisely the same protection which any subject may claim, and securing for him the same obedience which every subject should render." The Indian problem is one of great difficulty, but it is time to treat it in a way in which the Indian shall be as useful to himself as to the country, to say nothing of not treating it in a way in which the country is scandalized.

ON Wednesday and Thursday of last week the Mexican Commission met at the residence of Bishop Stevens in Philadelphia. All the members were present except the venerable chairman, Bishop Whittingham. His illness occasioned deep regret; and the commission transmitted to him an expression of their sympathy and sorrow, as the first act of the meeting, after prayers in his behalf. Bishop Lee was in the chair, and Bishop Coxe continued to act as secretary. Bishops Bedell, Stevens, and Kerfoot were the other members. Interesting and encouraging letters were read from Mexico in reply to inquiries addressed by the commission to authorities of the Church of Jesus. Facts already published were confirmed; namely, that a general synod has been organized and a general plan of government adopted, modelled after that of our Church. The council, formed of the three bishops-elect, has been charged with the duty of framing a liturgy which is to be the basis of further action on the part of the commission in consecrating bishops for this sister Church. The cathedral in the City of Mexico is nearly ready for renewal of services. All reports agree that much progress has been made and much strength gathered. There is need of increased pecuniary aid on our part. It is hoped that it will not be wanting through the activity of the Mexican League. Bishop Lee is preparing a statement which will embody the chief facts laid before the commission.

THERE is hardly a good thing under the sun that has not been more or less perverted to evil, and the present elaborate system of education is no exception. It is probably true, for instance, that it is responsible for much of the disrespect of children towards their parents. This statement may seem strange; but the reason is easily found. In reality, children are naturally respectful to their parents. Even in the rudest conditions of society this is apparent. The skill and cunning and prowess of his father in the chase or in battle, or in meeting necessities of life, elicit the boy's admiration and respect, for they are far superior to him, and are worthy of his emulation. In the

present state of enlightened society this superiority of parents is hidden from children. Boys and girls are from the earliest age set at learning. But they are placed under teachers. In none of those things in which they are to make attainments do they look to their parents for assistance, or do they consider their parents superior to themselves. Rather it is probable, and almost of necessity, that they find their teachers superior to their parents in the subjects of their study. It is hardly possible for parents to be the equal of professional teachers in the languages, and in sciences and the arts. Out of this grows a want of respect for parents.

But the evil may be checked, and parents ought to see to this. If the requirements of business and of household management prevent the father and mother from keeping that excellence in secular studies which professional students may possess, a thorough religious knowledge is certainly within their power. Parents, better than any one else, unless it is their rector, can lead their children through the domains of God's love for men as shown in their redemption. The religious education of children naturally belongs to parents, and can actually be better performed by them than by instructors. It should be thus performed, even if for no other reason than for keeping the respect of children; for filial disrespect is in and of itself a great evil. If Sunday-schools have helped to foster this disrespect, they should be looked upon with distrust, and intelligent parents should jealously reserve to themselves the glorious privilege of teaching their children the things concerning the kingdom of God.

THE Board of Managers of the Foreign and Domestic Missionary Society took action of unusual importance last week, in discontinuing the separate department for Church work among Indians, and placing that work in the charge of the Domestic Committee. It had previously taken precisely the same action regarding the Freedmen's Commission. Both these steps are in the same direction, namely, towards the lessening of expenditures and, what is better, towards economy; for smallness of expenditure is not necessarily economy, and undoubtedly the chosen men in the Board of Managers know it thoroughly. They understand that economy means a wise or necessary expenditure, whether great or small. What, then, is the meaning or motive of these important acts? The expenses of the office management have been diminished by more than ten thousand dollars. That, in itself, is a gain, provided the work is not hindered thereby. The committee evidently believe that it

is proper thus to reduce the expenditures. They believe that the necessity for these separate organizations no longer exists. They were originally established on the idea that Churchmen needed to be stimulated to unusual effort in regard to Indians and blacks. No one man could be so thoroughly impressed with the importance of each work, and so familiar with its details, as to give to them all sufficient emphasis before the members of the Church. Therefore, in order to influence the Church's members, to teach them, separate organizations were set up for Indians and for blacks.

In the opinion of the present Board of Managers, as we judge from their action, there is now no necessity for this. They do not expect to do less for Indians and for freedmen than has been done before. They do not esteem less highly the work among these unfortunate races; but they have confidence that the Church will do her duty in the matter without constant urging. They hold that it is not necessary, not right, to expend among Churchmen much of the money which has been given for work among pagans.

We trust that they will not be disappointed in their reliance upon Churchmen. We hope that the Church's members will recognize that a larger responsibility is laid upon them by this action of the Board, and will see to it that while the machinery is simplified and its cost reduced, the missionary treasury shall not suffer, but rather shall be enriched. Churchmen who read any of the weekly or monthly publications from the Church's press will be fully informed as to the need for the Church's ministrations within these United States. Nay, more, any Churchman who reads the story of the Gospel, of how much the Son of God gave that the Indian and the black man may be blessed, will count of little moment the utmost that he can do for either of those afflicted races.

No one wishes to check the satisfaction which many feel at the adoption of the chief days of the Church by the general mass of Christian believers. But we cannot help noting the fact that the days adopted are days which are associated with a festal meaning. They are also days which have associations apart from the precise doctrine of the event commemorated. Thus Easter is kept as a sort of flower festival of spring, in memory of nature's awakening, by some who do not believe in any resurrection of the body, or that Christ ever rose from the dead. Christmas is kept by some who question every incident of the Lord's birth, because it is a festival for giving gifts to children and reviving picturesque old customs. But those days which are simply coupled with a religious meaning, Whitsun-day, the Ascension, All Saints, or Epiphany, are

passed by in silence. What, however, strikes us most forcibly is, that while there is even a disposition to snatch Christmas and Easter entirely away from the Church, there is no attempt to appropriate the days of humiliation and fasting. We shall feel that there is indeed a longing to return to the unity of the Church universal when we shall see these days received into the calendar, which has thus far been content with "Anniversary Week" and the "Week of Prayer," and the like.

We make this suggestion betimes that, for instance, the subject of Ash-Wednesday and the days of Lent may be considered before they come. Mere external imitations are not real affiliations. They may signify simply a determination not to be outdone in certain attractive ceremonial features. This is often the furthest from acceptance of the truths typified and commemorated. It is one way of putting the truths out of sight. There are many phrases and customs of paganism which are used in these later days which nobody dreams of regarding in their old meaning. They are used in fact as signs that the old meaning has perished beyond redemption. "Thor's day" and "Odin's day" are so utterly extinct that no one except the Society of Friends cares to blot Thursday and Wednesday from the calendar.

But days of humiliation and fasting cannot be truly kept without coming back to their original meaning. The effort at a sincere observance will necessarily bring those who observe on to a firm standing ground. When we see Ash-Wednesday, Ember-days, and Lent adopted, we shall feel sure that one great step towards unity has been made. Till then we are far from being persuaded that there has been any real coming together because bodies of Christians have found out that they were not quite wise in flinging away certain ornaments of the Church Catholic and helps to devotion, and are picking them up again with a little of the air as if they had always worn them.

We do not grudge any one the brightness of Christmas and Easter, but we shall not feel satisfied that it is the Nativity and the Resurrection which are cared for, and not the brightness merely, until we see some attempt to seek the solemnity and holy sorrow which mark other days of the Christian year.

THE CONVERSION OF ST. PAUL.

There is one aspect of the conversion of St. Paul in which it is not usually regarded. Thought is given to the manner in which he is affected by it. Stress is laid upon the nature of the change wrought in him. Admirable contrasts are drawn between Saul the persecutor and Paul the apostle. All this is well and useful, but it leaves out of sight one point which needs to be considered,

and is perhaps the chief reason for making this day a day of observance. It is not a commemoration of St. Paul because he was converted, but of the fact that the Lord converted him. It is, with the exception perhaps of the mysterious visions of the Apocalypse, the last recorded instance in Scripture of the immediate revelation of Himself to mortal men which the Lord has made. St. Paul so regards it when he says, "Last of all He was seen of me as of one born out of due time." It is the act of the Lord by which He gives to the witness to the Gentiles the same overwhelming proof of the Resurrection which the other apostles possessed. In this it becomes an act of consummate condescension. It has a double meaning. It not only disarms Saul of Tarsus, but it also furnishes him with a weapon of conquest for the new warfare in which he was to engage. The other witnesses behold the miracle of the Resurrection, but for St. Paul is wrought a special miracle which adopts him into the same place as they held. It is of especial value as proving that the Gentiles are equally Christ's care as the people of Israel.

We wish to be explicitly understood as in nowise assenting to that distinction made by German critics between a Pauline and Petrine Christianity. But there are many errors in the Church of Rome which are the result of an attempt to engraft the Jewish ritualism upon the scheme of the Church. The papacy itself is a dream of an Aaronic high-priesthood. There was great danger that what has actually taken place might have done so with the almost overwhelming authority of Jewish precedent, and that the Church of Christ, instead of being what it is, might become a mere Hebrew sect with Gentile proselytes attached. That it is not so, or rather that it was not so (for such a Church must inevitably have perished in the storms of the second and third centuries), is owed to the steadfastness of St. Paul; and that in turn is due to the absolute conviction which possessed him that he derived his apostleship directly of Christ, by a title as clear and valid as that of any of his brethren. This belief of his appears in almost every epistle, and guided all his acts. That he based this belief upon his conversion at Damascus is evident from the use he makes of it in two of his memorable defences. It is in memory of this great fact—Christ's direct intervention in behalf of Gentile Christianity—that this festival should be celebrated. It shows the Church to be a Divine institution. St. Paul is not converted, as others might be, by the ordinary workings of God's grace, and then, by virtue of his abilities, raised to a preëminent place. He is from the first called and ordained to this work of Gentile evangelization. He did not found among Gentile converts Churches after his own

fancy, but he transmitted to those whom he sent into the field the commission he had received of his Master.

PRESIDENT ELIOT ON SCHOLARSHIPS.

The annual report of the president of Harvard college has come to be looked for with interest, not only because it presents a very readable survey of the work of the university, but because it is pretty sure to contain the president's thought upon some special subject in connection with the college which has engaged his attention. This year he gives several pages to the consideration of scholarships; and as his position, ability, and candor give weight to any such discussion, it is worth while to summarize his investigations and the conclusions which he reached.

Scholarships at Harvard date from 1852, and there are now one hundred and twelve scholarships, yielding an annual payment of about \$25,000. Between 1853 and 1872 two hundred and eighty persons received scholarships. Of these, twenty-eight are dead, and eight others have passed entirely out of sight of the college authorities. The practical result of the scholarship system, then, was to be ascertained from the remaining two hundred and thirty-seven. To each of these a circular was sent, with a request for information in general as to the value of scholarships, and particularly on these four points: 1, The training received after leaving college; 2, The employment had; 3, The services rendered to the community as teachers, writers, ministers, lawyers, physicians, or otherwise; 4, The means of influence now at their command. Nearly all made quite full replies, and of those who failed to answer it was easy to obtain information. The occupations of the 237 are roughly classified as follows:

Teachers for life (professors, school-masters, and school superintendents),	63
Ministers (including missionaries),	32
Lawyers,	87
Physicians,	19
Business (civil servants, traders, manufacturers, corporation agents, book-keepers),	26
Librarians,	3
Journalists,	6
Civil engineer,	1
Total,	237

There were, of course, in addition to the teachers for life, a large number (72) who taught for various periods before entering their regular professions. An inquiry was made in the circular regarding health, and 142 report good health, 23 bad or precarious health, while 72 are silent.

This table furnishes some means of estimating the use of scholarships, but the letters containing the replies contain the most valuable evidence. They "almost unanimously express a sense of

obligation for a great benefit enjoyed, a belief that scholarships at Harvard were good for the writers, and are useful to the college and the public, and a purpose to repay or transmit to others the benefaction received. From these sentiments of gratitude and approval there are but five who dissent, of whom the first seems to doubt whether liberal education itself be an advantage, since it opens the eyes to the corruption of society and the nation; two are dissatisfied with their own subsequent careers; one holds that the scholarship system engenders a slavish studying for rank; while the fifth found the acceptance of aid in college a humiliation, the memory of which is still bitter. To these five dissentients should probably be added some at least of the ten persons who have made no answer to the repeated inquiries addressed to them. It can hardly be that these persons rest under any vivid sense of obligation for the scholarships they received."

Several extracts are given from the letters which emphasize this sense of the value of scholarships to the student. One recipient—a teacher, who has had a share in training more than sixteen hundred pupils, of whom nearly one half entered college—writes: "In regard to the effect upon my course in life of my getting a scholarship in college, I will say that the hope of getting such aid induced me to go to college, and without such hope I should not have made the attempt." Others speak of the great disadvantage under which they labored from having borrowed money to carry them through college; but President Eliot gives it as his opinion that this course is not objectionable if the young man will pay back the debt immediately after leaving college, by saving money from his salary as a teacher, adding the wise words: "College debt should always be so paid, and should never be carried into the opening years of professional life." "It should need no argument," he afterwards adds, "to prove that young men of little promise should not be allowed to borrow money, whether for their education or for any other purpose. If dull or feeble youth cannot be educated at the expense of their parents or friends, their education might better stop before the college is reached."

The desire on the part of the college government is to make the scholarship a prize to be won, as an incentive to exertion and a just reward of fidelity, not as an unearned gratuity or charitable donation. As such it may be sought and used by the ambitious student not only without shame, but with increase of self-respect; and the general conclusion reached in the report is decidedly in favor of this method of subsidizing learning, while the additional suggestion is made that candidates for scholarships should be required to pass some such medical examination as insurance com-

panies require, in order to increase the likelihood of the recipient using the advantage thus acquired for the benefit of the community, and also as an added encouragement to the student to cultivate habits which make for health.

Probably the experience of Harvard agrees substantially with that of other colleges in these matters, and it will be interesting to learn how far the suggestions made appeal to the officers in other colleges. Neither in Harvard nor elsewhere is aid rendered to students restricted to scholarships. In addition to the \$25,000 expended at Harvard, \$15,000 is paid yearly to needy students in the university; but it is plain that President Eliot is disposed to enlarge the scholarship system and restrict as far as is prudent the purely benevolent. And here we are disposed to think that he is not as radical in the expression of his views as he may some time come to be. Scholarships are an honor "not accessible," he remarks, "to any but persons who need pecuniary aid." A strictly logical induction from the fact given in his report would lead to throwing open scholarships to all competitors without distinction of purse, and to this we think a true educational policy will one day attain. In such an event the scholarship will still practically be in the hands of the poor man, but the distinction between rich and poor in our colleges will be lessened. The tendency of collegiate life has been in this direction, and it continues so. Rich men will continue to send their sons to college whether their sons have intellectual ambition or not, but by a liberal system of scholarships the tone of the college and of the body of alumni gathering about it and controlling its management will be determined by those who have the true flame of scholarly ambition. In this paper we have, it will be seen, avoided all consideration of the subject of aid to theological students; there are certain distinctions which must be regarded when this part of the subject is discussed, but no one will deny that aid to candidates for the ministry should be so controlled that only those who are "truly called" should receive it. What those controlling measures should be cannot here be discussed.

SOME MORE QUESTIONS ABOUT OUR CHURCH.

III.

Is not your Church out of Sympathy with the Present Age?

The presentage is remarkable for the progress which has been made in all departments of knowledge, and especially for an enlarged acquaintance with the forces of nature. Scientific investigation has been pressed forward with great enthusiasm, and with many of its discoveries and deductions the people in general are familiar. In many respects this is a learned age. But at the present time we are just at that stage of learning when there are special dangers. We have not verified

our conclusions, nor have we swept the field sufficiently to group things where they belong. We are therefore tempted to despise the conclusions of the past, and to discredit principles which have been long received as true. There is a tendency to adopt hastily the inferences of science, and to follow those who are the leaders in what may well be termed "the destructive philosophy"—destructive in the sense of overturning the past, and of offering nothing in its stead but denials of old truths. The cautious suggestions of men of real learning are but too readily adopted as undeniable discoveries by many who have had a semi scientific training, and when these views filter down to the common mind they become positive infidelity. Some religious people have become terrified at the bold affirmations which we hear on all sides of us, and have greatly changed their beliefs that they might conform more closely to the spirit of the age. Doubtless there has often been undue haste in making these changes, and too great concessions made to the antagonists of the old Faith. If we can be convinced that our confidence in old views is not well founded we are bound to re-examine the matter and to see just where we have been mistaken. This is very different from the course pursued by some, for they have given up the field to any and every assailant; they have ignominiously surrendered.

In the midst of all this agitation our Church has pursued its mission, and has gone on teaching men the principles of the Faith which have been its possession in all the ages past.

Its position is, that nothing will ever affect the foundations of that Faith, but that in all stages of men's progress in learning humanity remains the same, and the remedy for all of human woes is the Gospel of Christ.

To some it seems to be an evidence that this Church is out of sympathy with the age when they hear its ministers still proclaiming man's need of salvation, and Christ as the only Saviour of the lost.

While from many pulpits we hear diluted scientific essays, our pulpits still go on telling the old story of salvation, and bid men repent and be baptized, that they may wash away their sins.

And this is not because our clergy are not competent to grapple with the existing infidelity, nor because they are ignorant of the strides of science, for many of them have proven themselves competent to keep as far apace with science as are any class who do not become specialists in science. They are, however, still convinced that the Gospel is true, and that it will never lose its power over the hearts of men.

In many respects the signs of the times are very alarming. No Christian can study them without the gravest apprehensions. Who can predict what will be the outcome? Who can say what sad results may flow from the prevailing willingness to doubt and to deny?

There is reason for serious thought when we know that so many persons have ceased to be Christian believers, and have become advocates of mere agnosticism; when men scoff at the Bible as a collection of writings that grew up in superstitious ages; when many of our newspapers teem with bold assertions as to the decay of faith; when communism, socialism, and other new systems are taking firm hold of the lower classes; and when the cardinal principles of religion are referred to

as well enough for a bygone day, but as superseded now by a wider liberty of thought which denies but offers nothing in the place of the old principles.

Already we can see some of the results of all this in the decay of moral fibre among the people, in the absorbing passion for wealth, in the neglect of the Lord's day, in the irreverence for holy things, and in attempts at the overthrow of the three institutions which have thus far gone along with the world's progress—the family, the State, and the Church.

We may attribute some of these to other causes, but the cause back of all others, and more powerful than all others, is the acceptance, open or unacknowledged, of a materialism which makes man only an irresponsible creature of circumstances, and not an immortal being with a destiny which requires a future life for its complete unfolding, and which destiny he is shaping.

There have been perilous times before these, when the weight of authority and the influence of the science of the age were all against the Faith, but the Faith survived and triumphed.

We must learn lessons from those periods, and be encouraged to go forward with implicit confidence in Him who will not suffer His truth to fail. The case is far more hopeful to-day than it was in some of those periods, for now we know that some of the most learned of scientific investigators are thoroughly convinced of the impregnable defences of Christianity; the most destructive theories fail to find the endorsement of the truest lovers of science, and some of the very efforts made to remove the foundations of our religion only tend to show how firm those foundations are. The believers in revelation are just as much interested in scientific investigations as are any others. Some of them are actuated by an equal enthusiasm, and find their reverence for spiritual things deepening as they explore the new fields which are opening before them.

In the meantime the Church presses onward, telling to all men alike the message which it has been always telling, viz., that there is a God, that He demands the homage and service of men; and that "He hath appointed a day in which he will judge the world by that Man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised Him from the dead."

This Church makes no effort to stifle investigation, utters no anathemas against those who would examine the bases upon which the Faith rests, puts no obstacle in the way of honest searching for truth, has no mysteries which it would hide, but at the same time declares that it has the truth, that the truth is unchangeable, that it "has not followed cunningly devised fables," and that the surest way to know God is to do His will.

Its position is that man is a religious being, that he has capacities for religion, and has needs that can only be supplied by religion. It claims that the principles of religion have been received through revelation, given from time to time, but more especially through the incarnation of the Son of God; and that do what he will, man cannot divest himself of responsibility towards the Great Being who made him, and who has provided a way in which his highest capabilities may be developed, and his highest happiness may be secured.

It makes but small difference indeed if men

in times past have constructed erroneous systems of theology, and have falsely interpreted portions of the Word of God.

The Church has no responsibility for any man-made systems, nor does it claim infallibility in interpreting all the details of the revelation which it has been appointed to witness and to keep.

It has its own sphere, and that is to teach men their relationship to Deity and the duties that grow out of that relationship towards Him and towards each other.

It does not claim that its sacred books are treatises upon science, but that they are revelations from Deity, from which we may learn what God is, and what He would have us become.

If the Church to-day were to declare authoritatively in favor of any particular theory of science it would step aside from its mission.

If, however, science deny any of the great principles that set forth the being and nature of Deity, or if science would seek to abrogate any of the great moral laws which secure man's highest well-being, the Church then might check science as an intruder in its domain.

It is very important to make the distinction between what the Church teaches and what men in their individual capacity may teach. It is not what every, and any, or a number of religious men declare that makes a thing a part of the Church's teaching.

They have no right to commit it to views, however excellent; for the Faith which the Church holds is entire; it is a body of truth that has come by revelation, and which accords with the nature and the needs of man.

All the investigation in the universe will not alter it, and all the denials of men cannot abrogate it.

It will always be true that God is; that God approves goodness and hates evil; that He will reward goodness and punish evil; that He offers supernatural help to men to do right; and that man reaches nearer his highest level in goodness the more closely he follows the example of the God-man.

Holding these truths, the Church is in sympathy with all that concerns man's best interests. In all of the improvements made in his surroundings here, it will still come to him as the friend that offers him consolation in his sorrows; the stimulus for his aspirations after goodness; the instruction he needs for attaining his greatest manliness; and the gratification of his hopes of a blissful immortality.

G. W. SHINN.

THE PLYMOUTH PILGRIMS AND THE CHURCH.

Truth travels at a painful pace, and therefore the relations of the Plymouth "Pilgrims" to the Church are still misunderstood. The men of Plymouth were "Separatists," not "Puritans," nor even "Brownists." They nevertheless took their rise amongst the Puritans of the Establishment. John Robinson, their pastor, was educated at Cambridge, and he attributed his "personal conversion" to the clergy of the Church, whose ministry he entered in due time. Soon, however, he seems to have come to the conclusion that the surplusage was of more consequence than the sermon, an opinion practically endorsed by the Bishop of Norwich, who, finding that Robinson would not preach in the required vest-

ment, concluded that he should not preach at all, and so suspended him from his office.

Failing to get the use of a building for services on his own account, Robinson formally abandoned the Church, and in 1604 became pastor of the Separatists at Scrooby and Bawtry. In 1608 he went with his congregation to Amsterdam, hoping to enjoy the peace which he did not find at home; but in Amsterdam, as they elegantly phrased the fact, the Pilgrims found themselves in a "perpetual broil" with another congregation of English refugees professing similar principles, thus illustrating the fatality which often attends "Reformers" who hasten to put their neighbors under the saws and harrows from which they themselves have escaped. Robinson, however, was a man of peace, and therefore he led his flock away to studious Leyden, where life was as placid as the city canals. Here, nevertheless, they were uneasy, though respected and free. Accordingly, in 1620, with the hope of bettering their humble fortunes, they embarked for the New World. Their original destination was the region of the Hudson, but a storm drove them to Cape Cod, when they concluded to settle at Plymouth, a place so called on the map of Captain John Smith several years before, and described in modern times as a "rock-bound" coast; though, as a matter of fact, the absence of stone requires an annual importation of that article to supply the summer visitor and the relic-monger with a genuine sample of "Plymouth Rock."

But the exodus from Leyden proved nearly as difficult as the escape from Albion and the bishops, and several years were spent in negotiations with reference to the proposed transatlantic colony. In order to secure the favor of King James, about the year 1618 they drew up a declaration of principles in the form of articles, which were signed by Robinson and Elder Brewster. Until 1856 this declaration was unknown, nor can it be said to be known to-day, since, as it sometimes happens, the art preservative of all arts consigned the articles to a mortuary obscurity from which they have never emerged. Descendants of the pilgrims pass by their burial-place with the trepidation of the boy who hastens along the border of some solitary grave-yard after dark. Churchmen at least should know what these articles contain. We refer to the "Seven Artikes" found in the State paper office, and which were sent by "y^e Church of Leyden to y^e Counsell of England," being "occasioned"—to use the choice orthography of the period—"about their going to Virginia Anno 1618." We need not be surprised by the first article, even though it accepts the Church of England unconditionally.

"1. To y^e confession of fayth published in y^e name of y^e Church of England & to every artikell thereof wee do with y^e reformed Churches wheer wee live and also els wheer assent wholly."

The second article is an amplification of the first, in accordance with Robinson's opinion, that "lively faith and true piety" were begotten and nourished in the Church of England. The third article, however, may well excite our astonishment, since it sanctions a position which no Churchman could assume to-day:

"3. The Kings Majesty wee acknolig for Supreme in his Dominion in all causes and over all parsons [persons] and y [that] none may declayne or apeale from his authority or judgment in any cause whatsoever, but y

[that] in all things obedience is dewe to him, either active, if y^e thing commanded be not agaynst God's woord, or passive yf itt bee, except pardon can bee obtained."

After casting this sop to Cerberus, our Leyden worthies continue:

"4. Wee judg itt lawfull for his Majesty to apoynt bishops, civill overseers, or officers in authority onder hime, in y^e severall provinces, dioses, congregations or parrishes to oversee y^e Churches and govern them civilly according to y^e Lawes of y^e Land, unto whom y^e ar in all thinges to give an account & by them to bee ordered according to Godlynes."

The fifth article, perhaps, is one of those described by an apologist of the Pilgrims as "carefully" drawn. It acknowledges the authority of the bishops "so far as y^e same" is derived from his majesty, thus abolishing the bishops themselves for the moment, though their lordships practically return to power in the sixth article, since, anticipating the theocratic system which afterwards prevailed in New England, "Wee beleeve y^e no sinod, classes, convocation, or assembly of Ecclesiastical Officers hath any power or authority att all but as y^e same by y^e Majestraet given unto them," which covers the whole case, as "y^e Majestraets" dispensed apostolic powers. At the end is the following:

"7. Lastly, wee desyer to give unto all Superiors dew honor to preserve y^e unity of y^e speritt wth all y [that] feare God, to have peace wth all men what in us lyeth & wheerein wee err to bee instructed by any," which is all very pious and good. The latter clause seems to be in harmony with what Robinson afterwards said about the new light which might be revealed to them in America, an observation of which the Unitarians often boast.

Such, then, are the Seven Articles of "y^e Church in Leyden," which, in the main, are at variance with what is popularly taught respecting the principles of the Plymouth colonists, though the substance of them may be found embedded in the general writings of Robinson.

By a careful comparison of the articles with the history of the Plymouth colony, it will be easy to see how far they were faithful to declarations solemnly subscribed. Yet, whatever may be said on this point, the fact remains that the Plymouth colonists were never characterized by that bitter spirit which marked the settlers of Massachusetts Bay. The men of the Bay, who, in the main, were Puritans, are not to be confounded with the gentle colonists of Plymouth, who were amiable if not always consistent. The men of the "Arabella" did not, at the outset, profess to be Separatists. From the cabin of that vessel they addressed a moving request to the members of "the Church of England, from whence wee rise, our deare mother," to favor them with their prayers, at the same time deprecating "the misreport of our intentions." They were zealous against the whole family of Presbyterians, and sympathized with Edwards, by Milton dubbed "shallow Edwards," who in a fit of wrath exclaims: "The Presbytery and the Presbyterian government are the false prophet and the beast spoken of in the Revelations. Presbytery is a third part of the city of Rome; yea, that beast in Revelations xl."

Robinson, however, was a man of a very different spirit. He had done with the Church, and honestly said so, but in his

"Just Apology," published in 1625, he says: "Our faith is not negative . . . which consists in condemning others and wiping their names out of the bead-roll of the churches, but in the edifying of ourselves; neither require we any of ours, in the confession of their faith, that they either renounce, or in one word contest, with the Church of England."

The Plymouth colonists separated in practice, but they were not persecutors. That famous and trusted man, Miles Standish, was not a member of their "Church." Though the bosom friend of Robinson, he has even been claimed by Roman Catholics. The men of the "Mayflower" were not all of one mind, and the second Christmas-day at Plymouth shows what was thought of toleration. When, in 1621, Christmas-day dawned at Plymouth, it found the little community struggling for life, and the governor anxious to have every man join in the work, in which all had a common interest, as the colony, in every sense of the term, formed a commune, and the first, too, ever known in America. We may add here that it was fairly tried for several years, and, as a commune, pronounced a failure; prosperity coming only with a return to the normal law of civilization. On the morning referred to, however, Plymouth colony was a commune, and all were called to work; but Bradford distinctly records that the "most of this new company excused themselves, and said it wente against their consciences to work, on y^t [that] day. So y^e gov^r told them that if they made it a matter of conscience he would spare them till they were better informed." As the result, some went to their work, and others to keep an old-fashioned merry Christmas, with games and sports, as formerly at Yule-tide in their native land. At noon the governor and the working party came back to dinner and found the sports going on, whereupon he told them that if their conscience would not allow them to work, his would not allow them to play, and that "if they made y^e keeping of it a matter of devotion, let them kepe there houses, but there should be no gameing or revelling in the streets." In the end he confiscated the pitch-bar and ball. Bradford, who was governor, and tells this story slightly against himself, took a humorous view of the affair, and says that it was one "rather of mirth than of waight." It nevertheless shows that the Plymouth Pilgrims respected conscience in a certain way, and that a kindly and moderate spirit prevailed, as well as that the "most of this new company" were in sympathy with the old customs.

We therefore repeat that the real principles of the Plymouth Pilgrims have but a small place in the modern representations. When understood, these principles will be found equally creditable to the moderation and good sense of the Pilgrims, and to the piety and order of the Church. The mantle of Robinson fell upon the men of the "Mayflower," and not upon the men of the "Bay," who cut out the cross from England's flag and discovered the antichrist in the Episcopal Office.

B. F. DE COSTA.

January 1st, 1870.

ENGLAND.

LORD BISHOPS AND THE WAR.—In the House of Lords the Bishop of Oxford, alone of all the Bench of Bishops, cast his vote in opposition to the Afghan war. The Bishop of Manchester, in a letter to the *Spectator*, thus defines his own position: "I should like to be allowed to say in your

columns that, but for an attack of bronchitis, which has kept me a close prisoner to the house for the last three weeks, I should have felt it my duty to place myself by the side of the Bishop of Oxford in the vote which he gave in the House of Lords, on the subject of the war in Afghanistan, so that he might not have seemed to 'stand alone' among the bishops in his judgment of a policy the motives of which, after all that has been said, I yet fail to understand, and the morality of which—if morality is still in any measure to regulate the intercourse of nations—I cannot approve. The vote or opinion of a non-political person like myself is of little value or significance, but as a bishop of the Church of England I would not be thought indifferent—as by my absence from the division I might be thought—in a case where (to borrow the language of Sir William Harcourt) 'the path of truth and justice' is at least as much deserving of regard as the necessity, assumed by the *Times*, that *per fas aut nefas*, 'we must make ourselves secure.' One is aware that different men, equally desirous to act conscientiously, often regard the same transaction with different eyes; and all I desire, as I had not the opportunity of doing so by my vote, is to express thus, without reserve, my own individual view."

BIBLE REVISION.—The revisers of the authorized version of the New Testament concluded their second and final revision on Friday, December 20th. The company have held 85 sessions, and have spent 337 days on the work, having commenced in June, 1870. The total number of the company is twenty-four, and the average attendance throughout that time has been fifteen. There now remains the consideration of any further suggestions which may be made by the American company, and the adjustment of some questions which have been reserved till the end.

WREN'S CHURCHES.—The changes in the population of London and the encroachments of business leave some of the finest of Wren's old churches with meagre congregations; and, viewing the value of the lots upon which they stand, the question is asked: "Are Wren's churches, elegant as they are, worth this waste?" There is an association, called the Society for the Protection of Ancient Buildings, which has taken the subject into consideration. A committee suggests that, "in a city so singularly devoid of architectural beauty of any kind as London, the preservation of such monuments as these seems to the committee to be a matter of the greatest public importance." On the other hand, devout Churchmen ask, is it right to leave the teeming thousands of office-keepers, servants, and assistants, still left in the fourteen parishes, as sheep without shepherds?

HULSEAN PROFESSOR OF DIVINITY.—The Rev. Fenton John Anthony Hort, D.D., Fellow of Emmanuel College, has been elected to the office of Hulsean Professor of Divinity, made vacant by the promotion of the Rev. J. J. S. Peronne to the Deanery of Peterborough. The new professor graduated at Trinity College in 1850.

IRELAND.

ORDINATIONS.—On St. Thomas's day, in St. Patrick's cathedral, the Bishop of Meath ordained two deacons and four priests. On the same day, in Belfast, the Bishop of Down and Connor ordained three deacons and four priests.

FRANCE.

THE LOTTERY.—It now appears that the officials connected with the exposition feel the evil done by the lottery scheme, and regret it. They had no intention of arousing the passion for gambling, nor had they any conception of the eagerness with which advantage would be taken of it for purposes of discreditable speculation. Its first object was to provide funds for the purpose of permitting workmen to be sent to Paris to inspect at the exhibition what it would no doubt be very instructive and advantageous for them to see, as well as to afford them a holiday which all others were enjoying. Exhibitors who had reaped a pecuniary harvest could by contributions of articles help forward this kind purpose for the workman. There was also thus afforded an opportunity for disposing of an

immense amount of goods which otherwise would not find a market.

PROTESTANTISM IN FRANCE.—*A Pasteur de l'Eglise Reformée de France*, writing to the *Church Bells*, states that the rivalry among Protestant sects in France is very small. The Lutherans, Presbyterians, and Methodists belong to the Evangelical Alliance, and though keeping their distinct characteristics, are firmly knit together for Christian work among the vast unbelieving "masses" which belong to the Church of Rome. All the great societies are sustained, and their work is carried on by boards, where pastors and laity of the various religious bodies "sit side by side in perfect harmony and unity of spirit." Their differences, he says, are not as great as those which separate some of the parties in the Church of England. It is strange, however, that this *pasteur* does not see the consequence which this admission of his implies. If in England great diversities are consistent with union in one Church, then surely in France less diversities are no justification of division into separate Churches and sects.

ITALY

ANOTHER ENCYCLICAL.—A dispatch from Rome to Reuter's Telegram Company, dated January 9th, says the pope has sent to the bishops of the Catholic Church a very important encyclical letter, in which he speaks at length of the condition of the Church, the holy see, and society, and explains what he has already done and what remains to be done. It calls upon the bishops to combat socialism, communism, and internationalism by preaching the principles of the Church.

LIBERAL APPOINTMENTS.—Cardinal Ferrieri has been made secretary of briefs, vice Asquini, deceased. All the great offices of the Vatican are thus held by the liberal school of cardinals. The secretary of briefs is a very influential officer. The Jesuit cardinals are alarmed and disgusted at this appointment.

COMPLIMENTARY LANGUAGE.—The Vatican organ, the *Voce della Verità*, declares that after eight years' expenditure and efforts by British and American protestants, and notwithstanding the motley elements to be found in Rome with its 286,000 inhabitants, "these missionaries of Satan have scarcely inscribed 700 persons on their tablets of perdition, while in other Italian towns the failure has been even greater."

ROME—St. Paul's-within-the-Walls.—A correspondent sends us the following gratifying extract from a letter dated Rome, Dec. 26th:

Yesterday, Christmas, we had three services in the church, and full congregations. At the 11 o'clock service the new organ was played for the first time, and it proves to be a very superior instrument. Although the pope has threatened with excommunication all his people who go inside the church, we have yet many present at every service, and yesterday afternoon the passages themselves were filled with Romanists, and so closely were they packed together that the usual offertory had to be abandoned, as the collectors could not get through the mass of these people.

CYPRUS.

THE BISHOP OF GIBRALTAR AT CYPRUS.—Probably in no better way could we convey to our readers a correct impression of the cordiality existing between the English and the Oriental Church than by giving in full the following account of the visit of the Bishop of Gibraltar to the island of Cyprus:

The Rt. Rev. Dr. Sandford, Bishop of Gibraltar, under whose ecclesiastical supervision British congregations in Cyprus were placed by the foreign office from the first, and who is spending part of the winter at Malta, lately visited Cyprus, having been taken there by Captain E. H. Seymour, R. N., in Her Majesty's ship "Orontes." He arrived at Marina, near Laraca, on the afternoon of Thursday, December 23d, when he paid a visit to the church of Saint Lazarus, in that place. Before daybreak next morning he again left the ship, which was at anchor about a mile from shore, and between five and six started for Nicosia, about twenty-six miles distant. After a

journey of six hours, he reached the picturesque capital of the island, where he was met by Major M'Calmont, aide-de-camp to Sir Garnet Wolseley, and was driven by him to the camp, to be the guest of the high commissioner, who had provided a wooden hut for his reception. Shortly after his arrival the Greek Archdeacon of Nicosia waited upon the bishop for the purpose of arranging a time when he could receive the Archbishop of Cyprus, who wished to pay him a visit. The bishop said he purposed to call first upon the archbishop. At 3 P. M. the Bishop of Gibraltar rode into the court of the archbishop's residence; a large number of priests and people were assembled, and the bells of the cathedral of St. John adjoining were ringing. The priests conducted the bishop up the flight of stairs, at the top of which he was met by the archbishop, who gave him a hearty welcome, and led him to the hall in which the interview was held, placing him on the sofa on his right hand. The bishop, having thanked the archbishop for his kindness in offering to entertain him during his stay at Nicosia, stated that the special object which he had in coming from Malta to Cyprus was to place in the hands of the archbishop a letter which the Archbishop of Canterbury had commissioned him to deliver, together with a copy of the document prepared by the hundred bishops of the Anglican branch of the Catholic Church who met last summer in London, under the presidency of the Archbishop of Canterbury. The copy was a translation into Greek and Latin, made by the Bishop of Lincoln. The bishop then spoke of the friendly intercourse which he had enjoyed on various occasions with the Patriarch of Constantinople and other distinguished prelates of the Eastern Church, and of the brotherly feelings which were entertained by the national Church of England towards the Eastern Church generally, and especially towards those members of it who were living in Cyprus. He hoped that those feelings would be greatly strengthened by the near relations into which the two sister Churches would now be brought in the island. The bishop next stated that another object which he had in desire in this interview was to ask the archbishop to give him his aid in any work which he might have to do as bishop of the English congregations that might be formed in the island. The archbishop, in replying, spoke of the great pleasure he felt in receiving this visit, and expressed the hope that when the bishop came again to the island he would honor the archbishop by being his guest. He would most gladly help the bishop in his work here, if opportunity were given and help needed. He shared the bishop's desire that friendly relations between the Church of England and the Eastern Church might be promoted by the presence of the English in the island. He was well aware of the brotherly feelings which the Church of England entertained towards his branch of the Church, and he himself was anxious for union between these two sister Churches. The Church of England might render effective aid to him and his clergy by promoting education, which at present was at a low level. Funds and books were wanted. He explained the position which English chaplains who might be stationed in Cyprus would occupy. Their duties would be to provide for the spiritual wants of their own people. They would be instructed to interfere in no way with the work of the Greek clergy. They would come as their friends and allies, and not as their rivals. He and his people prayed for the Queen of England, for the high commissioner, for the Archbishop of Canterbury, for the Bishop of Gibraltar, for the other bishops of the Church of England, and for their flocks. He hoped that the rule of England might further both the temporal and the spiritual welfare of his people, who had suffered long and terribly from misrule and oppression. After the bishop had partaken of the customary cup of coffee and sweet-meats, and after expressions of brotherly regard had been given and returned, and each prelate had promised the other his prayers, the interview closed. The archbishop accompanied the bishop to the top of the staircase leading into the court, when the two shook hands. The bells of the cathedral again rang. The bishop mounted his horse, and the priests kissed his hands after the Eastern custom. The bishop, after visiting the churches and the bazaar, rode back to the camp, where he

was entertained at dinner by Sir Garnet Wolseley and his staff. Next day he returned to Larnaca, where on the following day he delivered a sermon from the words, "Be ye followers of me, even as I also am of Christ" (Corinthians xi. 1). The bishop spoke of the part which Cyprus had played in the first missions of the Christian Church, its subsequent history, and its present condition. He spoke also of the work which the people of the Church of England had to perform in this new dependency of the British Crown in promoting the welfare, both temporal and spiritual, of the inhabitants, and of the brotherly sympathy and aid which the Church of England should render to the Church which St. Paul and St. Barabas had planted in the island, and which, in spite of much oppression and suffering, had existed there ever since those early days. About 120 persons attended the service; many Greeks were present, both inside and outside the building. At the desire of the congregation a collection was made after the sermon for an organ to be used in the English church, which, it is hoped, will soon be built, and £7 15s. was contributed. The principal members of the congregation expressed an intention of opening a fund under the superintendence of a committee for the erection of a church, and they were recommended by the bishop to put themselves at once in communication with the Society for the Propagation of the Gospel, which had already established a special fund for this object. After the service, Colonel White, the Chief Commissioner at Lanaca, presented to the Bishop Archimandrite Meletos, who expressed his regret that the Bishop of Larnaca was unable, through being absent from home, to call upon the Bishop of Gibraltar. Having thanked Colonel White, and having expressed a hope that an English church would soon be seen rising on the shores of Cyprus, near the spot where they were standing, the bishop embarked on board the "Orontes" for Malta.

CANADA.

MONTREAL—Church of England Missions.—A spirited missionary meeting was held in Montreal on Wednesday evening, January 16th, Dean Bond presiding. The secretary, Mr. C. J. Brydges, reported a deficiency of over \$7,000, to which \$1,500 would have to be added for various items. The amount required must be raised by May 31st, otherwise the missionary work would have to be curtailed. Addresses were made by the Rev. Messrs. Guy and Houghton, Mr. Thomas White, M.P., and the Rev. Canon Baldwin.

ACTION REGARDING INDIAN MISSIONS.

At the adjourned meeting of the board of managers, held at the Bible House, New York, January 14th, 1879, the following resolution was adopted:

Resolved, That the present committee for Indian missions be discharged, and the administration of these missions be confided to the Domestic committee.

Hereafter all communications relating to the Indian work should be addressed to the Rev. A. T. Twing, D.D., secretary of the Domestic committee, 22 Bible House, New York; and all contributions for such work to Mr. Lloyd W. Wells, treasurer of the Domestic committee, 22 Bible House, New York.

AN IMPORTANT LETTER FROM BISHOP HARE.

MISSION ROOMS, BIBLE HOUSE,
New York, January 15th, 1879.

To the Friends of Indian Missions:

The desire to simplify the machinery and to reduce the expenses of the central management of the missionary work of the Church which marked the last general convention found expression yesterday, at an adjourned meeting of the board of managers of the Domestic and Foreign Missionary Society, in the discontinuance of the special committee which has for a year or more past been charged with the interests of Indian missions, and in the transfer of this department of our mission work to the Domestic committee.

While there has been difference of opinion as to the expediency of making this change, the

vote by which it was effected was decided and was joined in by many of the warmest friends of Indian missions.

Many will instinctively forebode evil from a change which must, in some degree, disturb old relations; but the cordial expressions of approval and sympathy which the discussion of the Indian work in the board of managers evoked on all sides assure me that missions which have proved during the past year that they have struck their roots so firmly into Indian life that the most passionate and wily exhibitions of human malice could not uproot them, have also so entwined themselves about the affections of the Church that its members will never neglect them.

It is an encouragement to me to know that I shall in the future be closely associated with the Domestic committee. I trust that the members of the Church will bear in mind that that committee's assumption of the care of Indian missions loads its treasury with liabilities which are altogether new and additional to those which it has had to carry hitherto.

I left Niobrara ten days ago, more deeply convinced than ever of the usefulness and hopefulness of the mission. I earnestly invoke for it from the Church that liberal support and nursing care for which its rapid growth and peculiar character so urgently plead.

WILLIAM H. HARE,
Missionary Bishop of Niobrara.

MAINE.

AUGUSTA—St. Catharine's Hall.—A correspondent writes:

On Thursday, the 9th of January, we were invited to St. Catharine's Hall, Augusta, Me., to be present at the "unloading of a Christmas stocking," which it was expected would contain "articles, useful and ornamental, for parlors, library, art studio, and school rooms." Many guests were invited, and at an early hour, despite the heavy snow-storm which was prevailing without, a large number had assembled, and the size of the stocking, when the folding-doors were opened, gave promise of very great additions to the treasures of the hall. The bishop of the diocese was present, and took upon him the task of unloading the stocking. Surely St. Catharine's must stand well in the estimation of friends both at home and abroad; for there were lovely pictures, beautiful vases, napkins, towels, a large map for the school-room, books, and many other nice things, which will go far toward making the rooms more attractive than ever before; and last, but not least, several kind friends sent money, which it is hoped may be added to before long, so that new carpets may be bought, and still further comfort given to the rooms. These latter show that they have been in constant use, and need new things to render them a little more like what we all feel St. Catharine's is and ought to be—a home for the young ladies who are receiving their education there. Were the school endowed, such an occasion as this I write of would hardly be necessary, however pleasant it might be; but the Diocese of Maine is so essentially missionary, its very schools, where they claim to be Church institutions, must occasionally make an appeal for outside aid, and so it came about that this most successful stocking was hung up for the hall, and a delightful evening enjoyed by all who were present.

MASSACHUSETTS.

BOSTON—Tuesday Lectures.—A course of lectures having been delivered on Tuesday afternoons during Advent in St. Paul's church, many who heard them were desirous that another course should be delivered there. The Guild of St. Paul's has therefore arranged a course which was opened on the day after Epiphany by the rector, the Rev. W. W. Newton, on "God's Message to Business Men," to be continued on the following dates by the clergymen named, until Ash-Wednesday: January 21st, the Rev. T. A. Snively, Quincy; January 28th, the Rev. Frederick Courtney, of New York city; February 4th, the Rev. A. V. G. Allen, of the Cambridge Theological School, on "The Conquest of the Church by the Papacy"; February 11th, the Rev. S. U. Shearman, of Jamaica Plain; February 18th, the Rev. Frederick Palmer, of this city; February 25th, the Rev. Leverett Bradley, Jr., of this city. No subjects are yet announced

except those which are given above. The services preceding the lectures are held at 4 o'clock in the afternoon.

CONNECTICUT.

NEW HAVEN—Church Conference.—The second annual Church conference of this diocese met in New Haven on Tuesday, January 14th, the bishop of the diocese presiding. The Holy Communion was celebrated in Trinity church at 9 o'clock in the morning, after which the business sessions of the conference were held in the Athenaeum.

The first session was opened with an address by the bishop, who spoke of the success of the conference and the practical nature of the subjects to be discussed.

The first topic for discussion was "Woman's Work in the Church," which was opened by a paper prepared by the Rev. Prof. Yardley, read in his absence by the Rev. Prof. Binney. The paper advocated the work of sisterhoods. The Rev. J. J. McCook then made an address in defence of sisterhoods, and was followed by the Rev. Drs. Bingham and Richardson, the Rev. Messrs. McConnell and Andrews, and the Rev. Dr. Harwood.

The bishop closed the discussion of this topic, and his remarks are thus summarized in one of the local papers: The dangers were two—in a disposition to put aside duties we don't like and create those we do like; and the putting up of false purposes instead of true ones. Some work tends to spiritual selfishness, and spiritual selfishness is one of the greatest of dangers in the world. When work for the higher life of the soul is made first, and the work for Christ second, the evil effect on the character is too great to be overestimated. Where no duties are interfered with, organized work in the Church is what we cannot be too thankful for. If the work of the sisterhood is seen to be admirable in large cities, it is thought by some that the sisterhood must be started by zealous country pastors, where every woman has been a sister of charity since she was large enough to speak, and never thought of being anything else. The whole trouble would grow out of a lack of discrimination. First, The duties assigned by God must not be put aside. Second, Work should not be subordinated to individual benefit. Third, Whatever the rights of the good people are in educational matters the Church has rights also.

The first topic discussed at the afternoon session was "The Tenure and Management of Church Property." Mr. C. G. Child read an essay, limiting his consideration of the subject to Church property in Connecticut. The danger which threatens the tenure of Church property, he thought, is within, not without, the Church, and it can be surmounted only by making Church property inalienable, by prohibiting mortgages on such property, except by canonical authority, and by forbidding sales without the authorization of the diocese.

Mr. C. E. Graves followed Mr. Child with an address on the same topic. To provide against the alienation of Church property the canons should prescribe a form for all conveyances and deeds, in which the uses to which the property is to be put should be definitely stated. Such trusts all courts will protect. To put all the property in the hands of a board of diocesan trustees would be a great calamity and a long step toward the emasculation of the Church.

The bishop then said, in conclusion, of the discussion, that the whole subject is "an enormous muddle." The diocesan canon providing that no mortgage shall be placed upon the property of the Church without the consent of the bishop and Standing Committee is a dead letter. Mortgages are put on property, and he is powerless to prevent it.

The subject of "Religion in Public Schools" was then taken up, and opened with an essay by Mr. R. G. Pike, advocating the retention of the Bible and religious instruction in the schools, and opposing the division of school funds and the establishment of separate public schools on account of sectarian differences.

The Rev. Prof. E. E. Johnson said that in a perfectly ordered and well regulated social system the State has no right to teach anything. The State is a Divine institution, to which God has assigned a peculiar work as to the Church

and the family. The State's sole function is to rule, and the function of the Church is not and never can be to rule, but to teach. But is not the inculcation of secular or moral truth a function of the State? But the province of the Church includes teaching the multiplication table as well as the Apostles' Creed, the nature of evolution as well as of the sacraments. The Noah's arks for children are denominational; you cannot teach geology without coming squarely against the question whether there was a flood. The State has no right to teach the alphabet, but it does, and nineteen-twentieths of the instruction is given by the State. When St. Augustine wrought in England he provided schools as well as churches. He claimed that since the State did teach, it is bound in justice and self-defence to make Christianity as far as possible the basis of its teaching. The State built upon such a flimsy foundation as morality independent of the truths of revelation stands upon sand. To thrust the Bible out of the schools now is to declare in favor of infidelity and adopt Tom Paine's views. But our people have much more religious feeling than we would at first admit. There is a common ground upon which the majority can unite. In order that religious liberty may be preserved the teaching and worship must be fixed by the school board or voters. The form must be a liturgy. Under the present system there is no protection for our children against sectarian dogmas. The only way to preserve them against this is by a liturgy agreed upon and understood. We could agree upon the Lord's Prayer, certain hymns and the Psalms of David and the Apostles' Creed. But beware how you allow the Romanist to take his children into a room by themselves and there have them say "Hail Mary."

Prof. Johnson was followed by the Rev. Mr. McCook, who opposed the idea of religious instruction in the schools, and the Rev. Messrs. Shears, McConnell, and Van Buren, who advocated it.

In the necessary absence of the bishop, the Rev. Dr. Harwood presided at the evening session. The topic discussed was "Temperance," and an essay was read by the Rev. Dr. W. G. Spencer. Dr. Spencer held that temperance was not to be secured by prohibitory laws, although the sale of liquors should be regulated by law. A great need of the age is such teaching as will make men truly temperate.

The Rev. Dr. Powers defended the other side of the question, in an address. He said that intemperance is the mother of crime. As Christians we should stand by the laws made to limit and prevent traffic in intoxicating liquors. These laws can be enforced. The experiments made at Vineland, N. J., and Greeley, Col., in prohibiting the sale of liquors, are very successful, and should encourage all opponents of intemperance in preventing it with law.

The remainder of the evening session was devoted to the reading of a paper by the Rev. S. O. Seymour, on "Family Religion," and an address by the Rev. J. E. Walton, on "The Study of the Scriptures"; and after a concluding address by the Rev. Dr. Harwood, the singing of a hymn, and the benediction, the conference adjourned.

St. Luke's Church.—This parish is very prosperous. The seats in the church are all rented, and the enlargement of the edifice is in contemplation. Twenty-four persons were confirmed in the church last summer, and seven more on the 12th of January, several of them having been Congregationalists.

LONG ISLAND.

QUEEN'S COUNTY MISSIONARY ASSOCIATION.—On Thursday, December 19th, this association held its regular quarterly meeting at St. James's church, Newtown. The afternoon was devoted to a conference in the Sunday-school room between the clergy present and the lay-delegates, men and women, from the different parishes of the county. Reports were presented of the modes of missionary work and offerings in the several parishes; the experience of each enlightening the others. Interesting statements were made by the Rev. Mr. Kimber, on foreign missions, and by the Rev. Mr. Cook, on the missions of the Diocese of Long Island. At 6

o'clock P. M. the clergy and lay-delegates were entertained at tea at the rectory, by the ladies of the parish, and a pleasant opportunity was afforded for agreeable social intercourse.

At half-past seven P. M. Divine service was held in the church, the Rev. Dr. Moore, of Hempstead, assisting the rector (the Rev. Dr. Cox) in the service. Stirring missionary addresses were made by the Rev. Abbott Brown, on the Mexican Church movement; by the Rev. Mr. Cartwright, on the general missionary work of the Church; and by Mr. L. Bradford Prince, on domestic missions. This meeting was the fourth quarterly meeting of the association, which is designed to include all the parishes of Queen's county and to gather together, for missionary conference, the clergy and lay-delegates from every parish. The next quarterly meeting is appointed to be held in the church of the Redeemer, Astoria, in March.

BROOKLYN—Church of the Redeemer.—On Christmas-day, the rector of this church, the Rev. W. A. Leonard, publicly received several memorial gifts for the parish. A rector's chair, of elaborate design in carved walnut, made by Giessler, was placed in the chancel by her parents "in memory of Rachel White, a child of Christ." This chair corresponds in its general character with the bishop's and priest's chairs within the chancel railing. An embroidered white silk frontal was hung upon the pulpit by its donor, Mr. A. Arthur. Upon the altar was placed an elegantly wrought piece of silver, a second flagon for the communion. It is made from many pieces of silver once in use by the children of Mrs. Thomas Smith. Around the bulge of the vessel runs the selection from the consecration office: "Heirs through hope of Thine everlasting kingdom." The memorial inscription is engraved beneath the base of the vessel. In memory of Mrs. R. Brush, and placed by her daughter, Mrs. C. B. Nichols, is a credence table, after drawings by J. & R. Lamb. Built into the south wall of the chancel, it rises from the tiled floor with graceful proportion and finish. Its material is Caen stone, a shaft of polished English serpentine bearing an acanthus-leaved capital beneath the shelf. The canopy rising above and behind the stone ledge is exquisitely cut by the artist, so that a grouping of grapes, wheat, and leaves in relief is most effective. It is a fitting memorial of one of God's saints, whose communion with the Father here is complete now, it is believed, in the paradise of the just.

To these most acceptable gifts was added finally a monumental porch at the front entrance of the church, facing Fourth avenue. It is one of the most desirable improvements that could possibly have been made. Built of native hewn blue-stone, trimmed with the contrasting Belleville sandstone, it is symmetrical and imposing. A special act of the common council allowed the erection of a structure sufficiently commodious, and its generous donor carried out the designs with ready and willing hand. The interior is wainscoted with black walnut, and the ceiling is of rich dark oak. An ornate chandelier in blue and gold hangs from the centre roof, and the floor of encaustic tiles is laid in elaborate and brilliant design. The lancet windows are of rolled cathedral glass, bearing in their central part the Alpha and Omega. Swinging black walnut doors admit to the church, and over the transom an illuminated window brightens the inner porch. On the facing side walls are placed two entablatures of polished brass, against a dove-colored marble background, bearing these two inscriptions in red and black old English text: on the right hand—"This porch has been erected to the memory of Richard Sands Tucker by his children, Christmas, 1878"; on the left hand—"Right dear in the sight of the Lord is the death of His saints" (Psalter, Psalm 116). The armorial bearings of the Tucker family are also engraved upon the brasses. Mr. John A. Tucker, the junior warden of the parish, was the chief mover and director of this most appropriate monument to his father.

On Christmas morning at 10 o'clock the rector and the assistant minister, the Rev. F. Tripp, read the Litany in the porch with the doors thrown open into the church, and at 10:30 a Christmas carol was sung within its enclosure.

Epiphany Sermons.—A series of sermons is in

course of delivery in St. Ann's church, on successive Sunday evenings, by clergymen of New York city. The series was begun on the First Sunday after Epiphany, and will be concluded on Sexagesima Sunday. The Rev. Messrs. C. C. Tiffany and Treadwell Walten have already preached, and the remaining sermons of the series will be delivered by the Rev. Drs. Rylance, Mulchahey, Ewer, and John Cotton Smith.

St. Ann's Church.—A missionary service of a special character was held in the spacious basement of this church on Friday evening, January 10th. The bishop presided. After a brief service of prayer and praise the Rev. Mr. Fair, of Africa, was introduced. He pictured graphically the difference between the watted butts of the African savages, where the light of day or the light of God's Word never entered, and the comparatively neat and tidy abodes of the evangelized Africans, who, since the imperfect diffusion of Christian ideas, had built school-houses, renounced fetichism, and now promised to become valuable to themselves and the world. He refuted the prevalent notion that the Africans have no natural ability. Despite their degradation, they are full of originality and force. He recited many instances of their native superstitions and degradation, and attributed to Bishop Payne's patient persistence their present advancing position. When the good bishop began his work at Hoffman's Station and its neighborhood, torturing for witchcraft was common, and there were five devil doctors where now there is but one.

Commander Matthews, of the United States Navy, next gave a very interesting account of missionary work in China. He described a visit he made to a conference held in Foochow in 1875, where he had seen seventy-five native preachers, many of whom had walked 200 miles to attend. He was struck with the cleanliness of the converts to Christianity, cleanliness not being the rule with the mass of the Chinese. The native preachers do not work simply for pay; to his knowledge many of them have refused compensation, and have undergone the most revolting tortures for the sake of the Christian religion. He told many stories of the hardships and persecutions which Christian converts have undergone, and he believed that most of the ill reports of missionary work in China and Siam come from single men who have gone there in a mercantile capacity to make their fortunes quickly, who have never associated with or known anything about the missionaries, and who, living bachelor lives, dissipated in every way, exceeding the heathen Chinese in the number of wives they had, bring discredit upon Christianity, and make it harder for the missionaries to influence a people who are naturally distrustful of anything like self-sacrifice or disinterested love. He was happy to say that through the emigration to those countries of ladies, much of this irregularity in the lives of business men there has been corrected. A growing feeling of affection for missionaries on the part of the Chinese and Siamese is springing up. The King of Siam has recently endowed a college and placed it under the care of Mr. McFarland. The aid rendered to the Chinese during the late famine has favorably impressed the natives toward Christian people.

The Rev. W. J. Boone, of Wuchang, China, was next introduced. He instanced the case of the English Church and of his own father's labors as showing the need of patient waiting for fruit. In twenty years—from 1850 to 1870—only 200 converts were made in all China; now there are more than 15,000.

The Mexican field was represented by the Rev. Mr. Brown, who said that for 300 years Mexico had labored under the disadvantages of Roman rule, but is now asking for a reformation. Today there are seven thousand worshippers reclaimed from superstition. They are poor, and scattered over a large territory, and need help. He illustrated the poverty of the people there by saying that one of the three bishops lives in an adobe hut, with no furniture, and but one piece of matting and blanket as bed clothing, and a log of wood for a pillow. Protestants there are persecuted, and should be helped. The Rev. Dr. Twing spoke for domestic missions. He advocated the claims of the Indians and of the freedmen at the South.

A pleasant social reunion followed, at which

refreshments were served—a marked feature in a very delightful evening; after which the assembly informally dispersed.

ALBANY.

ANNUAL CONVENTION.—The eleventh annual convention of the Church in this diocese was held on Tuesday, January 14th, the bishop presiding, and adjourned on Wednesday afternoon. The convention was opened with Divine service and the celebration of the Holy Communion. The bishop reported in his address the following statistics: Confirmed, 856; celebrations of the Holy Communion, 37; sermons, 79; addresses, 13; clergy dismissed, 9; clergy received, 13; clergy added by ordination, 1; present number of clergy (bishop, 1; priests, 106; deacons, 10), 117; ordinands, 5; postulants admitted, 2; admitted as candidates for Deacons' Orders, 4; for Priests' Orders, 4; total number of candidates for Holy Orders, 18; licensed lay readers, 8; missions organized, 4; baptisms, 2; marriages, 3; burials, 3; clergyman deposed, 1 (by the Bishop of Connecticut), at the request of the ecclesiastical authority of the diocese; notices of deposition received, 10.

The convention was organized for business on Tuesday afternoon, eighty-one clergymen and representatives of thirty-two parishes being present. The secretary, treasurer, and registrar of the last convention were reelected.

On the evening of Tuesday the report of the board of missions was presented by the Rev. Dr. S. H. Coxe, and interesting addresses on the mission work of the diocese were delivered by the Rev. Mr. Olin, the Rev. Dr. Dean, the Rev. Mr. Norton, and Mr. Henry R. Pierson, after which, and some further discussion as to the amount to be appropriated to mission work for the coming year, a resolution was adopted that \$12,500 be appropriated to the mission work of the Church in this diocese; that the clergy and laity use every effort and means to reach the above sum; suggesting to the board of missions that the appropriation be made this year upon the same basis as last year, and that, if there is an increase from quarter to quarter in the receipts, the board govern its future work accordingly.

The election of members of the diocesan board of missions for the ensuing year resulted as follows: For the diocese at large—The Rev. Fenwick M. Cookson and Mr. Richard H. Cushney. Convocation of Albany—The Rev. Samuel E. Smith and Mr. Henry R. Pierson. Convocation of Troy—The Rev. Frank L. Norton and Mr. Walter A. Wood. Convocation of the Susquehanna—The Rev. T. A. Snyder and Mr. G. P. Keese. Convocation of Ogdensburg—The Rev. J. D. Morrison and Mr. Thomas L. Harrison.

On Wednesday the following Standing Committee was chosen: The Rev. William Payne, D.D.; the Rev. J. Livingston Reese, D.D.; the Rev. J. Ireland Tucker, S.T.D.; the Rev. Samuel B. Bostwick, S.T.D.; and Messrs. Orlando Meads, Thomas A. Tillinghast, Henry R. Pierson, and Robert Earl.

Messrs. Orlando Meads, Joseph W. Fuller, and Amasa J. Parker, Jr., were elected trustees of the aged and infirm clergy fund; and Messrs. J. W. Tillinghast, J. I. Thompson, and J. Hobart Warren, trustees of the fund for widows and orphans of deceased clergymen.

Mr. James W. Fuller was elected a provisional deputy to the general convention.

A motion was made to appoint a committee to consider the advisability of changing the time of meeting of the convention, but the motion was rejected.

A report was received from a committee of the board of missions, presenting to the convention a plan for fostering self-support in the several mission stations. The committee proposed that the stipend contributed by the board of missions be decreased annually by a small amount, and the mission congregations given an opportunity to take a larger part in maintaining services, year by year, until they should become entirely self-supporting. A long debate was elicited by the report, at the conclusion of which the matter was referred back to the committee with instructions to report further at the next meeting of the convention.

The convention adjourned about five o'clock, and in the evening a reception was given to the

bishop and members of the convention at the house of Mr. Erastus Corning.

WESTERN NEW YORK.

DUNKIRK—St. John's Church.—This parish, since the incumbency of its present rector, has been supported entirely by the voluntary contributions of the people, through the offertory. Previous to its present rector's pastorate it was a mission station, dependent on the diocese for its existence; but since July, 1873, the parish has paid off a mortgage debt of about \$5,000, and invested over \$1,500 in the improvement of the church property, besides meeting promptly a yearly outlay of \$1,800 for the expenses of the parish. Under God's blessing this result has been attained through a free-church system.

NORTHERN NEW JERSEY.

CORRECTION OF THE CONVENTION JOURNAL.—In the last and previous editions of the Journal of the convention of this diocese the Rev. C. F. W. Treptow's title should read: "Rector of St. Matthew's German church, Newark, N. J."

PENNSYLVANIA.

STANDING COMMITTEE.—At a stated meeting of the Standing Committee of the diocese, held January 14th, 1879, Mr. Charles L. Mill applied to be recommended for admission as a candidate for Holy Orders, and Mr. Norman Hammond Burnham was recommended for ordination to the diaconate.

PHILADELPHIA—Sixtieth Anniversary of the Ordination of the Rev. John Rodney.—On Friday last was celebrated the sixtieth anniversary of the ordination to the ministry of the Rev. John Rodney, for forty-three years rector of St. Luke's church, Germantown, and for the past eleven years rector-emeritus, being one of the oldest and most esteemed divines of the Protestant Episcopal Church. During his protracted and useful career he has been a close observer of the manifold changes that have characterized both Church and State in their onward progress. He has seen the small flock, of which he assumed charge more than half a century ago, multiply fourfold, and the contracted and unassuming edifice in which it originally worshipped transformed into a noble, expansive structure, from which five churches have sprung, each of which has now larger congregations than St. Luke's when Mr. Rodney was called to officiate there.

The clergy of Germantown united with the bishop of the diocese in commemorating the sixtieth anniversary of Mr. Rodney's ordination by a celebration of the Holy Communion at St. Luke's church, on Friday last, at 11 o'clock. There were present, besides the bishop and rector-emeritus, the Rev. Messrs. Elwyn, Ely, Hill, Kilder, Murphy, Perry, Runney, Weil, and the rector of St. Luke's church, Mr. Vibbert. The Rev. Mr. Rodney began the service, in which he was assisted by many of the clergy present, to whom he distributed the bread of life. In the course of the service the bishop made an address of congratulation. He alluded to the interesting and rare character of the event, connected with the fact that, with the exception of the Rev. Mr. Walker, the Rev. Mr. Rodney was the oldest person living upon whom Bishop White's hands had been laid in ordination; to his unusually long connection with St. Luke's parish; to the changes which time had wrought in the long term of sixty years; to the growth of Germantown; to the advances which the Church had made in this country and this State; to the increase of its clergy and communicants; to the growth of St. Luke's parish; to the things which Mr. Rodney's eyes had seen, his ears heard, and his hands felt; of matters pertaining to the Church's life and progress. Testimony was borne to the fidelity of the aged pastor's work, and evidence was adduced from the history of the parish over which he had been so long set. Only God could tell how much of the rich fruitage was owing to the seed so well sown in the years gone by. He prayed that many years might yet be vouchsafed him in which to rejoice in the fruit of his labors; and that when the summons came to him to "come up higher," he might be ready to receive "the crown of life" which waits for those who are "faithful unto death."

After the service Mr. Rodney received the congratulations and wishes of his brethren, all joining in the earnest prayer that God's peace and blessing might crown his declining years.—*Germantown Telegraph, January 15th.*

Lincoln Institution.—The managers of this institution held their thirteenth annual meeting on Thursday, January 16th, the Rev. W. N. McVicar presiding, and Mr. Samuel Bell acting as secretary. The annual report stated that out of 112 boys employed during last year, two were discharged for unfaithfulness. The committee on admissions and dismissals report that 25 boys were received during 1878, 22 being transferred from the Educational Home. The present number in the institution is 94. Of these 23 are State soldiers' orphans between the ages of thirteen and sixteen years, 12 graduated State soldiers' orphans between sixteen and twenty-one years of age, and 10 from the Soldiers' Home. The remaining 49 are supported by scholarships and wages. Fourteen of the boys were confirmed at the church of the Epiphany, and 15 at the chapel of the Educational Home, last spring.

The board's report is as follows: "An examination will show the Lincoln boys are found in situations where their honesty and capacity are thoroughly tested and rewarded. Merchants, manufacturers, banks, trust companies, lawyers, mechanics, all kinds and classes of industry, are open for them; and they have established for themselves such a reputation as a class that they are almost always certain to find employment."

The bishop of the diocese was reelected president of the institution; vice-president, J. B. Moorhead; secretary, Samuel Bell; and treasurer, G. Theodore Roberts. Miss McHenry was again placed at the head of the board of managers, and William M. Hugg reappointed superintendent.

The expenses of carrying on the institution during 1878 amounted to \$25,930.08, the receipts being \$26,843.77. At the close of the reading of the reports Major Moses Veale, of Post 2, G. A. R., delivered an address commendatory of the institution.

CENTRAL PENNSYLVANIA.

JONESTOWN—St. Mark's Chapel.—The new chapel at this place was recently consecrated to the worship of Almighty God by the bishop of the diocese. The chapel is built of wood, and is thirty-six feet in length by twenty-one feet in width, with a chancel six feet by ten. It will seat about 100 persons.

PITTSBURGH.

BOARD OF MISSIONS.—At the last meeting of the diocesan board of missions, the treasurer reported that during the last half-year he has received \$1,840.08, and paid to missionaries \$1,981.02, leaving a deficiency of \$140.94.

The bishop made a verbal report of the condition of missions in those parts of the diocese which he has recently visited. Some of the parishes and mission-stations in and around Pittsburgh were vacant, and, from the small amount of salary, it was not easy to obtain clergymen for them. The only mode of securing services for them was by grouping several of them together, and even that was not always practicable. St. Cyprian's mission (colored) was flourishing under the care of the Rev. Mr. Wilson. New Brighton and Beaver Falls are prospering under the Rev. Mr. Martin, and to these Mr. Martin has recently added Rochester. Freeport, where the church building has recently undergone repairs, is visited twice a month by Dean White. At St. Michael's, Wayne township, the Rev. Mr. McCaffrey is doing well. At Emporium, Smithport, and Port Allegany, the Church is becoming better known and appreciated, and the Rev. Mr. Miller is doing a good work. Sugar Hill is still under the care of the Rev. Joseph Barber. At Buttsville a chapel has been built. At Port Allegany a Union chapel is used for services. Bradford asks for a missionary. At Driftwood affairs are encouraging, and there will soon be a chapel there. Sligo mission, under the care of the Rev. Mr. Norman, is progressing favorably, as is also Calvary church, Townville, under care of the Rev. Mr. Edwards. An active missionary is much needed for the oil regions.

SOUTH CAROLINA.

CHARLESTON—Holy Communion Institute.—The Rev. W. P. Du Bose, chaplain of the University of the South, writes to one of the Charleston papers as follows:

Watching, as I have done with profound interest and sympathy, the struggles during the past few years of the Holy Communion Institute of your city, and reading from time to time Dr. Porter's touching but, I fear, not very effectual appeals in its behalf, it has again and again seemed a duty to me to make public what my position here enables me to know of the character of the work which that school is doing for the Church and the State.

For some time past this university has been receiving the more promising graduates of the school, and it is impossible to speak too highly of the mental or moral training which they have brought with them from it. Nowhere in the South, I venture to say, is such work being expended upon such good material. This university feels it to be its interest to discriminate in favor of the students from this school, and is doing so beyond its ability. Are there none to found scholarships for them here as at Northern colleges, and so to extend our ability to educate our most promising sons among and for ourselves?

ALABAMA.

LIVINGSTON—St. James's Church.—The present rector of this church (the Rev. A. Kinney Hall) assumed the rectorship in January, 1878. At that time the church building was very much out of repair, and the parish was in debt to the treasurer of the diocese. This debt has been paid, and the church has been repaired and very much improved, Mr. Hall doing much of the work himself. A recessed chancel has been built, the interior of the church has been painted, a new organ and new furniture have been obtained, and four stained-glass memorial windows have been erected, two of which are in memory of the late Bishops Cobb and Polk.

MISSISSIPPI.

GRENADA—All Saints' Church.—During the night of Sunday, January 12th, this church was entered by a thief, who broke open the money box and secured the contents, rifled a wardrobe in the vestry of three sets of altar cloths, antependium, stall desk cover, etc., crimson, green, and white. The church had mingled decorations for Christmas with mourning for the dead, and at the time of the robbery the altar stall desk and pulpit were covered with white rep silk, heavily fringed with gold silk, all of which was carried away. This set was given to a lady communicant (who died last summer of the prevailing fever) by a partner of the firm of D. B. Fiske & Co., Chicago, Ill., and was first used last Easter. The other sets were also gifts to or from those of the parish now dead. The choicest books of the Sunday-school library were put in one of the aisles with the communion linen (which had been trampled on), but were not taken.

OHIO.

CLEVELAND—Trinity Church.—At the service recently held in celebration of the fiftieth anniversary of this parish, a sermon was delivered by the Rev. Dr. J. A. Bolles, rector of St. Peter's church. Speaking in his sermon of the significance of long rectorships, Dr. Bolles said:

I wish to record my testimony against the greatest, the most destructive and the most demoralizing enemy of all true parish work and parish life. I mean the frequent changes of rectors. What would be the result in a family, if we could contemplate as possible a frequent change in the head—father succeeding father, mother succeeding mother—every once in three or four years, and all the members of the household continually exposed to some sudden and violent termination of the domestic ties and affections! What would be the result in our dioceses if our bishops, instead of a lifelong work in a divinely appointed field of labor, should be perpetually subject to change and perpetually on the watch either to retain their jurisdictions or to improve their condition by the acquisition

of something better! Nothing is plainer, in both these cases, than that the very thought of change is destructive of unity, of harmony, and of love; nor could such state of things be contemplated as possible, either in the family or the diocese, without awakening at once the most gloomy forebodings of evil. Now I maintain that the same is true of our parishes, and that no parish can be permanently successful and prosperous so long as the members thereof are subjected to perpetual changes in its rector. Of course I have no time here to enter upon any special defence of my position, nor to speak of the heart-rending results of all these frequent changes upon the clergy themselves; how they and their families are compelled to be wanderers and tramps, not even able to look forward to the grave as a place of repose with kindred and friends. . . .

In all our Church—north and south, east and west—I know but four priests, advanced in life, who have never changed their parishes, and who have celebrated, or will soon celebrate, their golden weddings as pastors and people. Possibly there may be more. I refer to the Rev. John Brown, D.D., rector of St. George's church, Newburg, N. Y., now the emeritus rector of that parish, of which he had been the actual rector for more than fifty years; the Rev. William Cooper Mead, D.D., LL.D., rector of St. Paul's church, Norwalk, Connecticut; the Rev. Theodore Edson, D.D., rector of St. Ann's church, Lowell, Massachusetts, and the Rev. William Shelton, D.D., rector of St. Paul's church, Buffalo, N. Y. In our own diocese we have a remarkable illustration of the value in parish life and prosperity of a long-continued faithful rectorship, in the case of the Rev. Dr. Erastus Burr, emeritus rector of All Saints' church, Portsmouth, of which he was the actual rector for thirty-five years.

Honorable men! Not a bishop in the Church is more beloved and respected. Their parishes attest the stability of their instructions and the glory of their work; and in all the future ages of the history of the American Church their names and memories will be cherished as "burning and shining lights." God grant that their example may be more and more followed in all our parishes, and especially in this parish of old Trinity; and that the present happy relation of pastor and people, rector and parishioners, may be lasting, secure, and prosperous "till death do them part;" and "let all the people say Amen! Amen!"

INDIANA.

NORTHERN DEANERY.—This association assembled at St. Paul's church, La Porte, on Tuesday, January 14th, the bishop, six priests, and one deacon being present. On Wednesday the Rev. J. L. Boxer was advanced to the priesthood. The candidate was presented by the Rev. S. J. French, dean and examining chaplain. The sermon was delivered by the Rev. C. C. Tate. The visiting clergy assisted in the service and in the laying on of hands. Mr. Boxer will continue to be rector of St. Paul's church.

After the ordination service the deanery transacted business. A resolution was passed pledging the members of the deanery to assist in supporting a missionary within the limits of the deanery, subject to the appointment and control of the bishop.

A missionary meeting was held in the evening, after which a reception was tendered the bishop in the rectory.

The Rev. Mr. Boxer was recently a Baptist minister in Goshen, Ind.

WESTERN MICHIGAN.

PAW PAW—St. Mark's Church.—During the past year the Rev. Dr. G. F. Schetky, in charge of this church, has held 229 services in the church, and at Decatur, Pine Grove, Lawrence, Lawton, Mattewan, South Haven, Kendall, Hartford, and Bangor. He has baptized five adults and seventeen infants, and presented ten persons for confirmation. A new font and furnace have been placed in the church. The children of St. Andrew's church, Harlem, N. Y., have presented a communion service to the parish, and a friend of the rector has given two alms-basins.

NEVADA.

RENO—Trinity Church.—This church (the Rev. W. R. Jenvey, minister in charge) has been much improved during the last few months, and is now a very neat edifice. The walls were formerly covered with unplanned boards, the seats were made of unpainted pine, and the floor was uncarpeted. The old walls and ceiling have now been replaced with pine boards, diagonally laid, and sized and varnished, the pews have been painted, and the chancel has been carpeted and otherwise improved. The cost of the improvement has been about \$1,500, all of which is paid. About \$1,000 of this amount was contributed by Mr. Jenvey.

MISSOURI.

ST. LOUIS—Christ Church.—At a special confirmation, held by the bishop of the diocese in this church, on Sunday afternoon, January 12th, six deaf-mute candidates were presented by the Rev. Mr. Mann, the missionary. The bishop has issued a lay-reader's license to one of the confirmed, Mr. Delos A. Simpson, an alumnus of the National Deaf-mute College, who will read the services in the absence of the missionary.

NEBRASKA.

THE CATHEDRAL AT OMAHA.—Bishop Clarkson is earnestly pressing the building of his permanent cathedral to take the place of the temporary wooden one that the congregation has outworn and outgrown. The bishop proposed to the congregation that if they would raise the \$15,000 in addition to the \$5,000 already raised he would pledge himself to add another \$5,000, and erect a plain, large, substantial edifice at a cost of \$25,000, which should be finished for that sum, and be without debt. The congregation accepted the bishop's proposition, and has now nearly or quite secured its amount, although it seemed at first almost a hopeless undertaking. The bishop now desires the \$5,000 to enable him to redeem his pledge and commence the work with the opening spring, and he appeals to his friends and to generous Church people to aid him in this great effort.

The building will accommodate about 700, but it is capable of extension, as the city and the congregation grow. Many people in Omaha not belonging to the Church have subscribed to the cathedral fund. The cathedral is to be built of variegated brick, red, black, and cream-colored, without any expensive cut-stone work. The design is very impressive, and in every way worthy.

Any one desiring to aid the bishop in this enterprise may send any sum either directly to him at Omaha, or to the Rev. Dr. Twing, No. 22 Bible House, New York city.

NEW YORK.

NEW YORK—Ordination.—An ordination was held by the Bishop of New York on the Fourth Sunday in Advent, in the church of the Transfiguration (the Rev. Dr. G. H. Houghton, rector), at which time the Rev. Dan Marvio, Jr., assistant minister of the church of the Messiah, Brooklyn, was advanced to the priesthood, and Mr. John D. Bache was admitted to the diaconate. The sermon was delivered by the bishop and was an earnest exposition of the duties, responsibilities, and dangers of the ministerial office. The candidates were presented by the Rev. Prof. Hall of the General Theological Seminary.

A Course of Sermons.—We are glad to call the attention of our readers to a course of Sunday evening lectures just opened during the Epiphany season, under the charge of an association of clergymen in this city. Their object is to discuss the character and influence of missions, in order to awaken a more intelligent faith in the work. We cannot doubt that such an effort will be a success. To many the whole subject seems worn out; but it is only because they do not see it in its wide connections with the whole history of the Christian Church in its bearings on the social as well as religious life of mankind. In this view it is full of interest for the scholar, or the lover of heroic adventure, as well as for the earnest laborer in the field of missionary duty. Any who listened, last Sun-

Remittances and applications may be addressed to the
Rev. H. W. SPALDING, Corresponding Sec'y,
or the Rev. F. D. HARRIMAN,
179 Seymour street, Hartford, Conn.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

THE PLACE OF THE OCCASIONAL PRAYERS AND THANKSGIVINGS.

To the Editor of THE CHURCHMAN:

I should like to find out through your columns what is the practice of the clergy in reading "Prayers and Thanksgivings upon Several Occasions, to be used before the Two Final Prayers of the Litany, or of Morning and Evening Prayer." Are they read immediately before or after the General Thanksgiving? In other words, is the Benediction, from II. Cor. xiii. 14, regarded as a prayer? The Benediction certainly has a precatory form, like the shorter form of Absolution, which is sometimes called "precatory" in distinction from the longer, called "declaratory." The English Prayer Book, from which this rubric is taken *verbatim*, has no General Thanksgiving in Morning or Evening Prayer or Litany; it, too, is an "occasional"; so that with them these prayers must come immediately before either the Prayer of St. Chrysostom, or the Prayer for the Clergy and People, according as the Benediction is regarded. This in Morning and Evening Prayer; but in the Litany it would have still another choice of preceding the prayer before St. Chrysostom's, which is nameless, and forms, it seems to me, a part of the Litany itself. Indeed, I think there is no doubt about that; for the Prayer of St. Chrysostom and the Benediction were added to the Litany, the one in 1544, the other in 1558, taken from Morning Prayer. I think English usage *must* be, therefore, to read these prayers immediately before the Prayer of St. Chrysostom. Will some one who is versed in their ways inform me?

The difficulty, then, in my mind is introduced by the presence of the General Thanksgiving. I understand the principle of the arrangement of prayers and thanksgivings to be that the usual precede the occasional, and within the usual, that special precede general; that our sympathies broaden out, as we go on in our petitions, until we have embraced "all sorts and conditions of men"; literally done as St. Paul ordered, "made prayers and supplications for all men." Then the giving of thanks, too, finds a place. Thus the occasional prayers, though they be special, seem to come in most fitly after we have uttered our usual petitions for the men and the things we always need to pray for. That would bring them just before the General Thanksgiving. Now we have one rubric that helps determine this decision. Is there anything peculiar to the prayers affected by it that takes them out of the place of "occasional prayers"? It is the rubric for Ash-Wednesday: "At Morning Prayer, the Litany being ended" (another evidence of the true ending of the Litany), "shall be said the following prayer, immediately before the General Thanksgiving." The English Prayer Book lacks the three prayers that follow, and the rubric, and so does not throw any light upon the question here. I see no reason why this rubric should not be taken as fitly determining the place of occasional prayers. But then we have another rubric which shows us somewhat of the place for occasional thanksgivings, viz., in the service for Thanksgiving-day, where we are told, "after the general thanksgiving, shall be said this which followeth"; viz., a special thanksgiving for the fruits of the earth in their season.

Now this is exactly as I should like to use all the occasional prayers and thanksgivings, were I allowed. But the rubric at their head, covering them both, brings them both together, either before or after the General Thanksgiving; thus bringing either a special thanksgiving before the general, or a special prayer after the General Thanksgiving, and

between the general and a special, when the latter is called for. Either usage seems incongruous, and violates the law of order which I should deduce from these two rubrical illustrations.

Did the compilers of our Prayer Book, in introducing the General Thanksgiving into regular use (for which we ought to be duly thankful), overlook the wording of the English rubric concerning these occasionals, where there was, it seems to me, little doubt as to the place intended, and none at all probably as to the place actually given them by the reader? I should like to hear, first, as to the general usage, which is the matter immediately practical; and, secondly, in regard to the theory.

JOHN M. BATES.

December, 1878.

PROFICIENCY OF THEOLOGICAL STUDENTS.

To the Editor of THE CHURCHMAN:

In a bulletin of literary probabilities there would be predicted (by not a few persons) for the locality of a theological seminary, an "area" of "cloudy weather," with "low pressure"; which, being interpreted, means that there is an opinion quite prevalent that the dissecting-room, the laboratory, the moot-court, and the counting-room, may furnish their statistics of strong, even brilliant, literary characters, who are studying for their future occupations; but that a theological seminary, by a law of gravitation all its own, attracts to itself the duller intellects, the drowsy minds, the "good" but uninteresting graduates of our colleges.

It is well enough occasionally to exhibit a few statistics which teach a different lesson. From recent catalogues there were selected about fifty names of students in divinity schools—a list large enough to make it safe to generalize on the returns gathered. The young men were strangers to the inquirer, except in two instances. To make the investigation entirely fair, the selection included students from all parts of the country, who were members of their several colleges in different years; and the list of institutions embraced Yale, Princeton, Columbia, Dartmouth, Bowdoin, Union, Brown, Hobart, St. Stephen's, Racine, and the University of Michigan. This is a comprehensive representation of American colleges, and the various systems of instruction are duly recognized. The carefully authenticated reports show that no man out of the number mentioned was a pronouncedly poor scholar. The marked deficiency apparently was in the case of men who betook themselves to other professional schools, or went into business. This is not conclusive, for it does not include all instances, but it has an obvious bearing on the point in question.

On the other hand, four stood first in their class; four were second in rank; one was third; two were in the first fourth of the class; and six were in the first third; while the ordinal numbers of the others, when given, placed the men in the first half of the class. In cases where the numerical rank was not given, the report was invariably, "excellent scholar," "good scholar," and similar testimony, indicating a satisfactory standing. This result of the inquiry may serve a good purpose. It is not probable that an average selection of professional students, under like conditions, would exhibit better rank. It would indicate that the familiar assertion of inferior culture does not apply very strikingly to the present generation of theological students. Most assuredly, no amount of literary development would atone for a lack of the natural gifts of good judgment, tact, and energy in a clergyman; but it cannot be denied that there is need of every available degree of culture in the ministry in these days, which appeal so loudly to the enlightened understandings, as well as to the sympathetic hearts of those

ordained to the holy function of reconciling men to God.

GEORGE T. PACKARD.

Chicago, December 4th, 1878.

THE CELEBRATION OF THE CHRISTIAN FESTIVALS.

To the Editor of THE CHURCHMAN:

I have heard a great many strange and funny things in the course of my life, but the extract which you print from the speech of the Rev. Alexander McKenzie, that "Puritans and Pilgrims rescued Christmas, which was almost lost, and restored it to its place in the plan of the Divine Master; saved it from tyranny and abuse, and gave it life," is about the strangest and funniest (if one can speak in such terms of such an absolute falsification) of all history. On the next Plymouth anniversary we may expect some one to say that Puritan and Pilgrim rescued the creation and restored it to life; nor would the one assertion be less true, arrogant, and audacious than the other.

All through my life I have been defending Christmas against the perversions and attacks of Puritanism, cropping out everywhere and at all times. Generally its celebration is stigmatized as of popish origin, a revival of the Roman Saturnalia by Pope Urban II., and all this in face and eyes of the fact, known to every schoolboy, that the shepherds and the angels were the first to celebrate the glorious event and to give it life.

However, my object is not to laugh at the audacity of Mr. McKenzie; but it has long been a very sober conviction with me that the celebration of the Christian festivals is the grand instrumentality, under God, for the restoration of the lost unity of Christendom. No individual at all acquainted with Jewish history can doubt for a moment that it was the celebration of their national festivities which recalled them from all their wanderings, and bound them together as one people, and by links of iron, or rather of steel and gold. Such must be the result of the celebration of our Church festivals; all her wandering children will eventually be brought back to the one fold, under the one Shepherd, though some may come with an audacious spirit, whimpering and whining like McKenzie.

JAMES A. BOLLES.

THE QUANTITY AND QUALITY OF PREACHING.

To the Editor of THE CHURCHMAN:

The criticism of my argument comparing the preacher and the journalist is received in the same spirit of friendliness displayed by the correspondent who takes issue with me in THE CHURCHMAN of December 28th. But he has given to my words a general interpretation which evidently ought not to be applied. For the comparison plainly restricts itself to those journalists who do write seven new editorials a week. The words as they stand cannot refer to the whole class. But still I do think that, taking journalists as a class in this age of newspapers, they furnish an example of diligence which all preachers might copy. And so do lawyers and physicians, tradesmen, mechanics, and farmers. The point is this: clergymen should, in their high and holy calling, be no less diligent than men engaged in what are called the "secular pursuits."

As to length of sermons, twenty minutes seems to me best for the ordinary sermon; although time, place, and subject will often demand more. If one writes carelessly, the less he preaches of it the better. With most men a long sermon is more apt to be diffuse than a short one. Too much writing is a thing to be deprecated. But the idea that a sermon must needs be an essay in systematic theology is a delusion which makes many a large-hearted man a cold, ineffectual preacher.

I think we are not altogether blameless if

the time has come when men "will not endure sound doctrine." Let sound doctrine be the vertebral column in every sermon, but let it be kept within a warm covering of flesh and blood. Mere "skeletons" have no place in our pulpits. And in regard to language, I am incapable of expressing more than an individual opinion, but that opinion is that we must make it subordinate to the thought. Let the heart be charged with the abundance of God's truth, and the mouth will not refuse to speak in fitting terms. God will forgive St. Paul's lack of sequence when the swift strength of the Divine message breaks through the slow harness of human logic.

What we want is not less preaching, but more life in our preaching, and more preaching in our lives. Let our sermons be emancipated from their outworn, procrustean system of fifthlies and sixthlies and they will do better service. We must not allow ourselves to be haunted by the nervous dread of saying some word that is not proper. Such letter-service will kill our work. The life-giving spirit of Christ in our preaching is what we must depend upon for saving this wayward nineteenth century from its Talmages, and bringing it to a better appreciation of its Liddons, its Halls, and its Brookses. Every preacher ought to try to be more than a Bosuet, more than a Kingsley, not through carelessness and inattention, but through fearless love to God and diligent heed to the flock over which he is an overseer. To this end let him employ his classics, his history, his science, his whole culture, remembering always that "our ability is from God, who also hath enabled us as ministers of the new covenant, not of letter but of spirit."

I should esteem it a privilege to hear again from your correspondent, and from others, upon this subject of preaching, believing that we are members of a Church most bounden to "shun profane and vain babblings," to "preach the Word," and to "be instant in season and out of season."

JAMES H. VAN BUREN.

"MUNERARI" AND "NUMERARI."

To the Editor of THE CHURCHMAN:

I read with much interest Mr. Sibley's communication in THE CHURCHMAN of January 11th. I note his quotation from his "Flagellum Daemonum," but would tell him through you that I have a copy in my library, printed at Venice, A. D. 1697, in which the reading in the seventh exorcism is different from his, being "in gloria numerari." I would add that, on hastily referring to some of my manuscripts and early printed books, I find the following variations:

Book of Hours, MS. of fourteenth century, "gloria munerari" (without "in").

Missal, MS., same century, "in gloria munerari."

Gothic Office Book, MS., fifteenth century, "in gloria munerari."

Missal, on vellum, printed by Kerver, 1501, "in gloria numerari."

Book of Hours, Sarum Use, printed by Vostre, 1512, "in gloria numerari."

MORGAN DIX.

LETTER FROM THE REV. MR. ROGERS.

To the Editor of THE CHURCHMAN:

Will you kindly permit me, through your widely circulated journal, to say to many friends and correspondents and others interested in the Indian missions of the Church, that, by the action of the Board of Managers at its meeting held on the 14th instant, in discharging the Committee for Indian Missions and confiding the administration of these missions to the Domestic Committee, my official connection with the Indian work is dissolved, and to say further to these friends, etc., that possibly they may hear from me at

greater length than the present opportunity affords.

ROBT. C. ROGERS,
Late Secretary of Committee for Indian Missions,
545 Lafayette Ave., Brooklyn, N. Y.,
January 17th, 1879.

THE "HISTORY OF THE CHURCH IN BURLINGTON."

To the Editor of THE CHURCHMAN:

While reading in THE CHURCHMAN the account of the unveiling, in old St. Mary's church, Burlington, N. J., of a tablet to the memory of the late Bishop John Talbot, once the rector of that venerable parish, I recalled the fact that the present efficient and laborious rector of St. Mary's parish prepared and published in 1876 a "History of the Church in Burlington," in which is contained very many interesting letters written by Bishop Talbot, and much other historical matter, of great interest to Churchmen everywhere. Dr. Hill's "History of the Church in Burlington" is an invaluable addition to Church literature. It is a book for the clergy and the laity both. A copy should be in every parish library.

THOMAS J. TAYLOR.
St. John's Parish, West Randolph, Vt.,
December 14th, 1878.

THE TRANSFER OF THE INDIAN BUREAU.

To the Editor of THE CHURCHMAN:

One of the arguments urged by the opponents of the proposed transfer of the Indian Bureau from the Interior to the War Department is, that the work of civilizing and Christianizing the Indians would be impeded by the change.

May I inquire the grounds of this argument? My own observation has led me to the opposite conclusion. If I am at fault in the matter I am desirous of being set right.

M. N. GILBERT.
Helena, Montana, December 14th, 1878.

ACKNOWLEDGMENT OF CONTRIBUTIONS.

To the Editor of THE CHURCHMAN:

In my acknowledgments in THE CHURCHMAN, several months ago, of money received by me while at Memphis for relief of sufferers from yellow fever, I gave the name of the Rev. Dr. R. H. Cobbs as rector of the church at Denopolis, Ala., instead of the Rev. Mr. Barnwell, from whom I received \$43 through Major Walthall. I have since found that I also received \$25, sent by Dr. Cobbs to Dr. Harris, which amount, in the hurry and confusion of the moment, I neglected to make a memorandum of.

By publishing this note as a correction of my errors, you will greatly oblige me.

W. T. DICKINSON DALZELL.
Shreveport, La., January 13th, 1879.

NEW BOOKS.

A PRIMER OF AMERICAN LITERATURE, By Charles F. Richardson. [Boston: Houghton, Osgood & Co. 1878.] Cloth, pp. 117.

This is not an extensive work, so far as pages are concerned. Nevertheless it seems to cover the field of American literature, and to contain at least some mention of nearly every name prominent in letters and of some that are hardly deserving of mention. The first chapter is devoted to the colonial period, the second brings the history down to the year 1812, the third to 1861, and the fourth to the present time. The book will give a pretty good idea of what our country has produced in the way of writing. It follows, for the most part, the popular current, and estimates books by their notoriety rather than by their

real worth. Occasionally the author's narrowness of view leads him into serious mistakes. For example, in speaking of the prose works of Longfellow, he says:

It should be mentioned that an essay on Anglo-Saxon literature, published more than forty years ago, gave the first considerable impulse to the study of that language, in which American scholars have since done more work than their English contemporaries.

We have no desire to disparage the excellence or the importance of what American philologists have accomplished in Anglo-Saxon, but the man must be blind who rates it above what English scholars have done in the same field. Besides, the "first considerable impulse" was given not forty but three hundred, or at least two hundred, years ago.

A HISTORY OF ROMAN LITERATURE; From the Earliest Period to the Death of Marcus Aurelius. By Charles Thomas Cruttwell, M.A., Fellow and Tutor of Merton College, Oxford. With Chronological Tables, etc. For the use of Students. [New York: Charles Scribner's Sons.] 12mo, cloth, pp. 503. Price \$2.50.

This work has been prepared especially for the use of students in universities and public schools, but the author expresses the hope that it "may also be acceptable to some of those who, without being professed scholars, are yet interested in the grand literature of Rome, or who wish to refresh their memory on a subject that perhaps engrossed their early attention, but which the many calls of advancing life have made it difficult to pursue."

For either of these purposes, or for any that falls within the range of ordinary wants, this work is by far the best we have ever seen. In the first place it is a real literary history, and not a mere dictionary of authors and their works. It traces the birth and growth of the literature, and the influences operating to foster or retard it. It always connects the character of the poetry or philosophy of any period with that of the period itself. It discusses with a critical judgment wonderfully keen and remarkably just the productions of each author.

It divides the history as a whole according to sound principles, and not in any conventional way. The author's divisions are in every case natural and philosophical. The first book starts with the earliest forms of the Latin language, and comes down to the time of Sulla. The second book treats of the Golden Age, but this is divided into two distinct periods, the Republican and the Augustan. The decline, dating from the accession of Tiberius, is traced in each of the different branches of literature, reign by reign. This brief outline covers such an abundance of historical information, and of well-digested thought, and of original criticism as is seldom found in the same space.

The work is admirable in every respect. The author has somehow imparted to it a freshness which no one would have expected. We suspect he has done it not only by delineating the progress and ripening and decay of Roman literature, but also and rather by making us feel the life which that literature represented. For students of Latin in every kind of institution, and for general reading, Mr. Cruttwell's book is, we venture to say, the very best. We hope to hear that it has supplanted the stiff and dry manuals now in use. In most cases they are but skeletons, but here we touch the living body.

FOURTEEN WEEKS IN PHYSICS. By J. Dorman Steele, Ph.D., F.G.S., Author of "Fourteen Weeks in Natural Science." [New York, Chicago, and New Orleans: A. S. Barnes & Co. 1879.] 12mo, cloth, pp. 305.

Those who wish to learn the essential principles of natural philosophy, and to find out the fundamental laws of mechanics, acoustics, optics, heat, and electricity, without going into any very extended fulness of information on these subjects, will hardly find a more serviceable book than this. As an elementary work it gives in condensed form, and in well-

arranged system, the substance of about all that is generally taught on these topics. The illustrations are remarkably good, and the volume is admirably adapted to teaching. As a text-book, few can be found that are better.

GOETHE: FAUST. Part First. Edited, with an Introduction and Notes, by James Morgan Hart. [New York: G. P. Putnam's Sons. 1878.] 16mo, cloth, pp. 257. Price \$1.25.

This is the fourth volume in the series of "German Classics for American Students." Herman and Dorothea, by Goethe, Die Piccolomini, by Schiller, and selected prose from Goethe have already appeared. The present work is ably edited and is thoroughly furnished as a text-book. The opening introduction, which is in the way of general explanation and discussion, and is an example of fine literary criticism, takes up nearly thirty pages of the work. The notes at the end of the volume are ample as a commentary on the text, its grammatical construction and its meaning.

EVE-TIDE AT BETHEL. By J. R. Macduff, D.D., Author of "Mind and Words of Jesus," "Foot-steps of St. Paul," etc. [New York: Robert Carter & Brothers. 1879.] 12mo, cloth, pp. 277.

Under this title the author has prepared a series of brief meditations on the different sentences in the Bible account of Jacob's dream at Bethel. They are devotional in tone, and simple in style. There is also an abundance of poetical quotations, and a fair amount of homiletical teaching. The book, as a whole, is somewhat less rich in thought than are those of a similar kind previously written by Dr. Macduff. At the same time this one which will repay reading.

SYNOPSIS OF HISTORY. General History from B. C. 800 to A. D. 1876. Outlined in Diagrams and Tables. With Index and Genealogies. For General Reference and for Schools and Colleges. By Samuel Willard, M. A., M. D., Professor of History in Chicago High School. [New York: D. Appleton & Co. 1878.] 8vo, cloth, pp. 116.

This is one of the most satisfactory surveys of general history we have ever seen. It traces the course of events by centuries—indicating all the most important names and dates. The advantages of a general outline like this will be evident to every one. Each student of history must, in order to investigate successfully, either procure some such plan, or else make one himself. It would be hardly possible to improve upon this one.

HOMER. By the Right Hon. W. E. Gladstone, Honorary Student of Christ Church. [New York: D. Appleton & Co. 1878.] Cloth, pp. 153.

This historical and critical essay by Mr. Gladstone on "Homer as a Man," the "Homeric Controversy," and on the chief points necessary to a thorough knowledge of the poet and of his writings, will be a great help to all students of the Greek classics. It contains a surprising amount of learning in small compass. As a convenient hand-book on this subject, its value must be almost indispensable.

SHELLEY. By John Addington Symonds. [New York: Harper & Brothers. 1879.] 12mo, cloth, pp. 189. Price 75 cts.

This work falls considerably below the average of the series to which it belongs, that of "English Men of Letters." The author attempts to excuse the poet's faults. He recognizes them, indeed; but he ascribes them, for the most part, to the father's lack of sympathy for Shelley, to an ill-advised marriage, and to the kindness of William Godwin, a man of peculiar views.

THE ILLUSTRATED BOOK OF SONGS FOR CHILDREN. Illustrations on Wood by John Filmer. [New York: James Miller.]

The reprint of these old English nursery songs for children is a most happy idea. Even the queer old-fashioned illustrations are preserved, and the turning over of the pages is as the turning once more of the pages of one's youth. This is a book that ought to find its way into every nursery, for surely

such simple, childlike, and, withal, such delightful verses, are rarely written nowadays.

THE VIRGINIANS IN TEXAS. A Story for Young Old Folks and Old Young Folks. By William M. Baker. Harper's Library of American Fiction. [New York: Harper and Brothers.]

All readers of *Harper's Magazine* who read "The Virginians in Texas" when it appeared as a serial several years ago, cannot fail to remember pleasantly this interesting gossip story—half journal, half history—as it came from Mr. Baker's able pen. Having been at that time carefully reviewed by us, it will suffice to mention that this highly colored, enthusiastic account of Texas, and the joys attendant upon living in that delectable country, is rendered still more entertaining by being presented to the public in its present dress.

GENTLEMAN JIM. By Mrs. E. Prentiss, Author of "Stepping Heavenward," etc. **UNDER GRAY WALLS.** By Mrs. Sarah Douiney, Author of "Stepping Stones," etc. **THE SECRET DRAWER.** By the Author of "Alice Middleton," etc. **AGATHA LEE'S INHERITANCE.** By Mrs. M. W. Higham, Author of "Cloverly," etc. **Sunday Hour Series.** [New York: Anson D. F. Randolph & Co.]

The "Sunday Hour Series" is a small paper-covered book, in size a little larger than the Harper "Half Hour Series," but equally convenient. The name explains the purpose of the books, and those already published are of a quiet religious cast, by several well known writers. The type is remarkably clear and good for the size of the books, and the little volumes are likely to supply a want of inexpensive Sunday literature.

THE ROYAL INVITATION. By Frances Ridley Havergal. [New York: A. D. F. Randolph & Co.] Price 85 cents.

This little volume is an aid to devotion. It is very nicely bound, and so arranged as to be well adapted to the object had in view. It is full of inspiring religious sentiment. A part of the book contains short chapters of invitations of the Saviour, in prose, one for every day of the month; and the other part is of loyal responses to such invitations, written in beautiful verse. It is one of the best of its kind now before the public.

PARROTS AND MONKEYS. By the Author of "The Knights of the Frozen Sea," etc., etc. With Twenty-six Illustrations. [New York: R. Worthington. London: Seely & Co.]

The name describes this pleasing book very accurately, it being made up entirely of accounts and anecdotes of the different tribes and kinds of monkeys and the various members of the parrot family.

In nearly every child the love of animals is well developed, and books of this nature do much to cultivate it. The illustrations are fine, and the book is handsomely and uniquely bound.

LITERATURE.

THE Christian Evidence Society has been so much encouraged by the success which attended the delivery of a course of lectures under its auspices in Paris that it proposes to produce them in a permanent form. Those friends who heard them have urgently requested that they may be printed, so as to reach a large circle of readers, the more as there is little literature of the kind in France. The society therefore intends to issue the French lectures at a nominal price, for almost gratuitous distribution; but as its funds will not allow of the requisite outlay, it has issued a request for special contributions towards this object.

"THE BLESSED LIFE" is a volume of favorite hymns, selected by the editor of "Quiet Hours" and "Sursum Corda," and published by Roberts Brothers, of Boston. This collection of hymns, with a single exception, namely, Whittier's poem of "The Eternal Goodness," is made up of selections from hymn-books prepared for worship. It contains, therefore, only such hymns as have been pronounced good by others besides the

editor. It represents the best of those which have been judged better than ordinary. We notice that the Church's Hymnal has been drawn from quite largely, and the choicest pieces of all the sacred singers, ancient and modern, have been gathered here.

"JOHN-A-DREAMS" is the title of one of Appleton's Handy-Volume Series—a slight, but pleasing little story, in which the imaginative, sensitive, rather weak, but lovable hero goes through the many and diverse experiences into which a man of his temperament naturally falls, and finally comes out of an illness into a saner state of mind and the prospect of quiet happiness with a good girl. There are a number of side characters, slightly but distinctly drawn, some of which are extremely amusing, notably Mrs. Adare, Miss Harefel, and Sebastian Archer. When one thinks of the number of dull and vulgar novels that are offered for the entertainment of the public he may welcome this unpretending story as a refreshment.

A CRITICISM of Dr. Newman's essay on the development of Christian doctrine, published by the late Dr. Mozley in the *Christian Remembrancer* for January, 1847, and entitled "The Theory of Development," has been reprinted by E. P. Dutton & Company. Dr. Newman's essay on development was probably the strongest and at the same time the most sophistical argument ever put forth in defence of Romish claims. It was based on truth, and not every one could easily detect the hidden fallacy by which the author glided so smoothly to his conclusion. Dr. Mozley's answer is, in every sense, clear, satisfactory, and honest. There is no special pleading. He admits whatsoever truth really lies in Newman's premises, and shows the viciousness of his reasoning. Rome has changed her plan since the time of the appearance of Newman's famous plea. She has fallen back within the charmed line of the pope's infallible authority, and is not disposed to venture towards the open field outside of that. She has exchanged the weapon of reasoning for stolid, dogmatic assertion. But Mozley's masterly refutation will always have its value, and every theological scholar ought to read it.

St. Nicholas for February is a very charming number. "Helping Mother," from a painting by Jan Verhas, is the pretty frontispiece. This is followed by "The Story of a Stone," a delightful dip into geology by Prof. D. S. Jordan, that no child can help being interested in. "The Shining Little House," by H. H., is the most successful of this author's many good rhymings, and teaches a lesson, and an excellent one too, to both old and young. Susan Coolidge begins a serial in this number, and calls it "Eye-bright"; it promises to be very natural and bright in the setting as well as in the name. The Peterkins try "Modern Improvements" with their usual success. An article "About Violins," by M. D. Ruff, is very interesting as well as instructing, and gives much valuable information. An article on Paganini is also to be found in this number. To single out any other stories for special praise would savor of injustice, for all are so good, and the same may be said of the poetry.

THE mid-winter number of *Scribner's Magazine* consists mostly of pictures. From the unique and artistic cover to the comical caricatures in the Bric-à-brac, a succession of rare and beautiful illustrations gladdens the eye. These are by some of the most famous artists of the day. Such are the requirements of the magazine reading and buying public. Of the literary merits of this number, as much cannot be said. "The Tile Club at Work" is a far-reaching after wit and sparkle, which results merely in being smart. A humorous paper called "A Symposium of the Chinese Question" is very well done, and an article on "John Leech," containing numerous il-

illustrations of some of his famous sketches, is interesting. "Aerial Navigation" is an ingenious discussion of a species of motive power, possibly to become more common in the twentieth century than in the nineteenth. The arguments brought to bear upon the subject are very plausible indeed. The serials still hold their own, and "Haworth's" grows much in interest, the chapter called "The Unexpected Guest" reminding the reader forcibly of some of the author's wonderfully telling points in "That Lass o' Lowrie's."

Harper's for February opens with the first of a series of papers to be called "The Treasures of the Deep." This article contains many fine illustrations, and is ably written. It is followed by the second of the papers called "Rambles in the South of France," some of the illustrations of which are wonderfully beautiful. "Our Travelled Parson" is a humorous poem, touchingly describing the results of a parson's trip to foreign lands. "Winter Sports in Canada" sends a bracing chill over us, and a tingling in fingers and feet urges to participation in these exhilarating winter pastimes. An article on Admiral Hiram Paulding does the hero but justice. Mendelssohn's Letters to Madame Moscheles form another interesting chapter in that wonderful life. An interesting article is called "Education by Hand"; and a new novel by the author of "John Halifax Gentleman" opens promisingly. The short stories are better than common, and possibly are a promise of better to come. It would be a thing to rejoice about, were it possible, after a long and persistent calling attention to the fact, to raise the standard of short fiction presented to the readers of the leading magazines each month. It is not at all what it ought to be, hence a step in the right direction is eagerly welcomed. The more strictly editorial parts of the magazine, "Easy Chair," etc., are, as usual, excellent.

SCIENCE.

TINCTURE of iodine has been fully tried at some of the Indian agencies in the West as a substitute for quinine in the treatment of malarial diseases, and with entire success. Dr. Fordyce Grimmel writes, "I have been astonished and delighted with the results."

A SOLUTION of common salt is recommended by M. Mercier for preserving botanical and zoölogical specimens. It is cheaper than alcohol, does not evaporate readily, and does not disappear in other ways. Another advantage of the brine is that it does not change the color of the substances submerged in it. The saline solution having been boiled to expel gas, the specimens are placed in it at a temperature of 80° centigrade, and then the vessel is closely sealed.

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5. Second Sunday after Christmas.
6. EPIPHANY.
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12. First Sunday after Epiphany.
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With bells of joy, with gifts, and sweetest flow-
ers,

So soon dost thou keep fellowship with death !
So soon, alas! while yet thy days are fresh,
And only one bright Sabbath in thy sheaf,—
Bringest thou grief and loss into our midst,
And lead'st our steps unto the sepulchre ?

Perchance, O year! ere many Sabbaths pass
Our own new year of endless days may come,
And by the gate of death we, too, shall reach
The city of our hopes!

O Conqueror of Death! Light of the tomb!
Endue our hearts with wisdom for the way,
Our feet and hands with strength to work for
Thee,

That when, for token, Thy good angel brings
Thine arrow, with "its point made sharp by
love,"

Our hearts may cry: "Farewell, O night,
And welcome perfect day!"
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CHAPTER XX.

How Friends of Youth may Meet and Part.

It was on the morning of the next day, when Baron von Raven was to be found, as usual, in his study, and the police director was there with him. It was only seldom now that the latter gentleman repaired to the government building; on the one hand the perfect quiet restored to the city made superfluous those frequent communications and conferences with the governor, and on the other the former had assumed so cold a demeanor since Brunnow's imprisonment, that the chief of police avoided meeting him as much as possible. But to-day a necessary consultation over official regulations led him thither, and the subject was dispatched by both gentlemen as briefly and in as business-like a manner as possible.

For all this the police director retained his usual obliging manner, although, following the governor's example, he was likewise very reserved. He did not allow himself even to hint at the occurrences of the last days. The baron's deportment was prouder than ever, but there was something in his manner which reminded of a stag hunted to death, who feels that his end is near, yet once more summons up every failing power, and turns to confront his pursuers. That energy with which the man's whole being seemed still instinct was probably no more an effluence of strength, but only of despair.

The police director had ended a portion of his report. He spoke of the most recent orders which had come to him, and in so doing touched also upon Dr. Brunnow's release, when the baron broke in upon his discourse—
"Since when has Brunnow been dismissed from prison ?"

"Since midday yesterday."
"That indeed," remarked Raven sententiously.

"As I hear, the doctor does not intend tarrying longer in our city than to-morrow," continued the police director, "but means to return forthwith to Switzerland, and thinks also of passing the rest of his life there."

"He does right in that," said the baron. "He who has lived long years in exile seldom or never again feels at home in his native land. The fatherland of one's adoption finally asserts its rights."

He spoke thus indifferently, as though the talk was about a perfect stranger, of whose pardon he was accidentally hearing. The police director was not to be deceived to be sure by this indifference, yet, in spite of his intuitive sharp-sightedness, not one glimpse had he been able to obtain into the inner workings of the baron's secret soul, whereby he could discover what position he really meant to take with regard to that pardon.

Their conversation was interrupted. A dispatch was brought to the governor, which had just arrived from the capital—a huge official document. He nodded to the servant to withdraw, and broke open the seal, while he said passingly,

"Excuse me just for one moment."

"I pray your excellency not to allow my presence to be any restraint upon you!" returned the police director; but it was with quite a peculiar glance that his eye scanned first the document and then its recipient as he said these words.

Raven unfolded the dispatch, but he had hardly given one glance at its contents ere he started back. His face turned pale as ashes, and his right hand clutched the paper convulsively, while he doubled up his left fist. A quiver of rage or pain shook his powerful frame to its foundation, and for one instant he seemed about to break down.

"You have not received bad news?" asked the chief of police, in a tone of unaffected sympathy.

The baron looked up. His eye fastened piercingly upon the visage of the man whose part he had clearly seen through since Brunnow's arrest, and the expression of slight scorn perceptible upon the features of his *vis-à-vis* betrayed to him the fact that the police director was already acquainted with the contents of that document. This restored to him strength and recollection.

"Surprising news, to say the least," said he, laying the dispatch aside. "But there will be time enough later for this. Go on, if you please."

The person addressed hesitated; this incredible self-control could not but impress him. He had been a witness of the frightful effect of that blow, but he was not to be privileged to see the wound bleed. The man struck pressed his hand upon it and stood firm as before. Was the pride and spirit of this Raven never to be broken then?

"We have already discussed the main things," suggested the police director, with a certain embarrassment. "If your attention is claimed elsewhere I would rather not be in the way."

"Go on, please." The baron's voice was toneless but firm.

Thus challenged, it was seen that any indulgence shown would be felt as an insult; he therefore went on with what he was saying. The remarks which Raven dropped at the close were perfectly apropos, but they sounded purely mechanical, and just as mechanically he rose, when the police director stood up to go.

"Has your excellency no further directions to give?"

"No," replied the baron, coldly. "I can only advise you to follow your instructions as punctually as heretofore. Then you will assuredly not fail of reward."

The police director thought good to play the part of astonishment.

"I do not understand your excellency. To what instructions do you refer?"

"To those which you brought with you from the capital, when at the same time with the post at R—you were entrusted with a—supervision."

"The supervision of the city do you mean? I believe I have done my duty in this respect. For that matter, those disturbances are over now, and all is done."

"Yes, indeed," retorted Raven contemptuously, "and we are done with one another too. You understand perfectly."

He turned his back upon him, without wasting another word and stepped to the window. Here was an open insult, but the police director would not seem to be insulted now; it might lead to unpleasant complications. He therefore took his leave with a salutation which was not returned, and left the room.

Outside, he drew a breath of relief. It was painful to him that the baron should see through him so perfectly, so much the more painful as he had no reason for being his personal enemy. He had only acted under a "higher commission" when he investigated Raven's past and possessed himself of the key to that past, in Dr. Brunnow, that he might give to the world this secret at last unearthed. It was not a very difficult matter for him to reconcile himself, by a few sophisms, to the double-faced part he had been playing towards the baron from the beginning; and now, this part too had come to an end.

Raven was left alone. He stood by the desk and once more read through that fatal document—his dismissal. It had been imparted to him in the roughest, most insulting form. Of the man so hardly bestead they demanded no explanation, no defence; altogether they allowed him no time to explain or defend himself. He was judged without being admitted to even so much as a hearing. Not even the usual evasion of accepting his resignation had been left open to him; he was dismissed—dismissed in a form meant only for the guilty; and the world was not to be left for a moment in doubt but that the government ranged itself on the side of his accusers and adjudged their quondam representative to be convicted.

The baron hurled the dispatch from him and paced the apartment in dumb conflict with himself. His lips quivered; his eyes flashed.

All at once he stood still, as though transfixed by a sudden thought, and then moved slowly up to a little side-table, on which stood a box of small dimensions. A pressure against a spring caused the lid to fly open and showed a pair of finely wrought pistols.

The baron took one of these out and examined carefully to see whether it were in perfect order. For a few minutes he held the weapon in his hand and looked down upon it, lost in gloomy thought; then he laid it back again in its place, and drew himself up with a quick movement.

"No," said he in an undertone; "that would be taken for cowardice, for an admission of guilt. There is one other way out—that triumph at least they shall not have."

He clapped to the cover of the box and turned off, resuming his silent, restless pacing to and fro, that dark brooding over a certain resolve. The way out must be found.

Meanwhile Dr. Brunnow was busy in his son's abode making preparations for his departure, which was fixed for the next day. Max had left him to prosecute the "siege" begun the day before. He was again at Counsellor Moser's, representing to his "dear father-in-law," more persuasively even than yesterday, what a splendid, unsurpassable son-in-law he would have in Dr. Max Brunnow. Against the persistency of this suitor no bar or bolt availed.

His father indulged him; he knew Max, and was persuaded that he would finally carry his point. He himself would have infinitely preferred setting off this very day, if the promise given his son had not detained him until the next morning. The ground actually burned beneath his feet, and all the testimonials of interest, and congratulations on account of his release, seemed but to render his stay more disagreeable.

Brunnow had just finished a letter, which was to announce his approaching arrival at home, and was on the point of handing it to the maid, when this person entered unsummoned, but in great haste, and announced, all out of breath:

"Doctor—his excellency!"

"Who?" asked Brunnow absently, as he closed the envelope.

"His excellency, the governor!"

Brunnow turned quickly around, and his look fell upon the baron, who had already entered and stood in the adjoining room. He now approached, and said in the tone of a perfect stranger:

"I wish to have a few minutes' conversation with you, doctor."

"I am at your service, your excellency," replied Brunnow, who was warned not to show his surprise by the bewildered air of the maid-servant. He quickly handed over his letter to the woman and sent her off with it.

When they were without witnesses, Raven no longer pretended to be a stranger.

"My coming surprises you?" said he. "Are you alone?"

"Yes, my son has gone out."

"I like that, for our interview brooks no witnesses. You will have the goodness to lock the door, that we may be left undisturbed."

The doctor silently acceded to his request. He pushed the bolt before the front door and then returned to the second room. His disturbed look seemed to ask what this strange visit portended.

The two men stood facing each other for a few seconds in silence, but just as inimically as of late upon their first meeting.

The baron spoke first:

"You did not expect to see me at your house?"

"I could not indeed know what should

lead the Governor of R—— to come to me," was the answer.

"I am governor no more," said Raven coldly.

Brunnow directed towards him a quick, searching glance.

"You have gotten your dismissal, then?" asked he.

"I vacate my post," replied he between his teeth. "But ere I leave the city I want information as to that newspaper article which occupied itself to such an extent with my past. You can best furnish me with this information, and therefore I come to you."

The doctor turned away.

"That article did not emanate from me," said he after a short pause.

"That is possible, but at all events you gave occasion for it. You and I are the only living participants in that catastrophe; the others are dead or silenced. You alone were in a condition to give those revelations."

Brunnow was silent, remembering only too well the day when the police director's clever manoeuvre had wrung from him those expressions which were now exposed in such wise.

"I only wonder why you did not earlier make this knowledge available," continued Raven. "You or the others."

"Answer that question for yourself!" said Brunnow gloomily. "Proofs were lacking to us. If we had an immovable conviction of your guilt, still it was our own affair. The world asks for facts, and those we could not give. Why was no voice lifted up against you before? Can you ask? You best know that in those days which, I hope, lie forever behind us, every voice was stifled which it was not desirable to hear; and Arno Raven, in the shortest space of time, became the most influential friend and favorite of the minister, whom he was soon to call father. Later, Baron von Raven was the most powerful supporter of the government, which could not do without him. No accusation against you would have been admitted; it would have been a falsehood, a calumny, and as such suppressed. That we all knew, and therefore the rest were silent. These considerations did not bind me, but I did not want to accuse you, and have not done so even now. A few expressions during my imprisonment, which, as I fear, were purposely drawn from me, can alone have given rise to these revelations. The police director at all events has his hand in the game. He is your enemy."

"No, only a spy," said Raven contemptuously; "and therefore I shall not stoop to bring him to account for them. Besides, he was not pledged to keep secret what was imparted to him. You did make use of those expressions. You are to give me satisfaction for them."

Brunnow stepped back.

"I give you satisfaction? What does that mean?"

"What does it mean? I should think it needed no explanation. The insult which you have given me admits of but one expiation. You will not deny it me?"

Not a word crossed the doctor's lips.

"Already, when we met that first time," continued the other, "that evening, in my study, you spoke words which made my blood boil. At that time you were a fugitive, hurrying by stealth to your son's sick-bed, every hour of your stay fraught with peril for you. That was no time to demand an explanation of you. Now you are free; choose the time and weapons."

"Am I to fight with you?" burst forth Brunnow. "No, Arno, you cannot, dare not, ask that!"

"I insist upon it; you will accept my challenge."

"No."

"Rudolph, I tell you you will!"

"And once more I say, no! With anybody else I will fight, if need be, but not with you."

A deep furrow was visible between the baron's eyes. But he knew the former friend of his youth, who, in spite of his gray hairs, retained his old hot-headedness, and calculated that his passion, once aroused, would carry him out of his senses and beyond all bounds. The thing was to touch his vulnerable point,

"I did not think," replied Raven with unconcealed scorn, "that you had turned coward since our separation."

This struck home—the doctor started, and his eyes began to sparkle.

"Take back that word!" cried he threateningly. "You know that I am no coward; I need not prove that to you at this date."

"I take back nothing!" declared Raven. "You have impugned my honor by an accusation made against it in the presence of a stranger, who you knew would publish it to the world, and now refuse to be held to account. Call it what you will, I call it cowardice!"

It was at an end now with Brunnow's self-control, when once more the fatal word was thrust in his teeth.

"Hold, Arno!" he gasped. "This, I may not stand."

The baron seemed perfectly unmoved; not a muscle of his face stirred. In icy repose he stood there, provoking his adversary, whom he drove to extremity inch by inch.

"This, then, is your revenge!" said he in contemptuous tone. "Twenty years have you delayed the stroke. So long as I stood high and mighty you did not venture to hit me. Verily, it is easier to come at a man threatened with a downfall. Winterfeld was at least an honorable foe. He attacked me, but offered me open fight, and stood opposite to me face to face. You prefer to wound me from behind, and for this make use of a stranger's hand. You did not scruple to supply the police director and newspapers with weapons against me; but when it comes to exposing yourself to fire from the weapon which is to avenge the affront, you lack the spirit. In truth, Rudolph, I would not have deemed you capable of such pitiful meanness."

"Enough!" interrupted Brunnow with half stifled voice. "Not another word! I accept your challenge."

His breast heaved from the violence of his emotion; he had turned pale as death, and supported himself, trembling in every limb, against the back of the nearest chair. In the baron's eye glimmered something like sympathy with the fearfully excited man to whom he had presented so frightful an alternative, but his voice did not betray the slightest touch of this feeling when he replied:

"Good. I shall request Colonel Wilten, commandant of the garrison here, to be my second; he will make the needful arrangements with yours."

Brunnow only made a gesture of assent. The baron took his hat from the table and then once more approached the doctor.

"One thing more, Rudolph," said he slow-

ly, but with emphasis. "This affair is one of bloody seriousness to me, and I expect you to forbear turning into a farce this duel, which, after what you have done to me, must be a mortal combat. You might purpose to shoot into the air. Force me not to repeat, before our witnesses, what I have just said to you. My word for it, I shall do so if your shot purposely misses."

Brunnow had drawn himself up erect, and from his eyes now flamed forth nothing but wild, glowing hatred.

"Be easy," answered he. "What you have just caused me to hear buries the last recollections of the days of our youth. You are right; we two can only meet in mortal combat! I, too, know how to avenge an affront."

For one moment the two stood eyeing one another. Those eyes spoke a silent but dreadful language; then Raven turned to go.

"To-morrow, then! I am going to look for the colonel."

He unbolted the door and left the room. Outside he drew a deep, deep breath, as though a burden had been lifted from his breast, and then with brisk step took the path leading to Col. Wilten's house.

CHAPTER XXI.

The Nixy Fountain's Voice Once More.

The late fall this season had been just as raw and unpropitious in R—and its environs as it generally is in the neighborhood of that lofty mountain range. But now, in taking leave, nature seemed once more to rally her fast decaying strength. The last days had been unusually clear and mild, so that one would have believed the summer still was there. The earth dreamed another last brief dream of sunshine and warmth, ere yielding herself up a captive into the icy bands of winter.

The afternoon had come. Baron von Raven sat at his writing-desk, busy looking over his papers. His testamentary dispositions had been long since made, but there was still many a thing to be arranged. Col. Wilten had placed himself at his disposal with the greatest readiness. Although a union of his son with the Raven family appeared to be desirable no longer, yet he felt keenly the cold restraint characterizing their intercourse since that explanation had occurred between the baron and himself, and seized with avidity upon this opportunity of rendering him a service. He had promised to attend to everything needful, and himself to bring information as to the more precise arrangements for the duel, which was appointed to take place early the next morning.

Raven had just finished a letter and was now writing the address: Dr. Rudolph Brunnow. His clouded brow grew yet more deeply furrowed, as with firm, steady strokes he dashed off the name upon paper.

"I could not spare you, Rudolph," said he in hollow tones. "You will never survive the unlucky hour which finds us thus arrayed against each other, but there was no other way out of it."

He laid the letter aside and grasped his pen anew, but this time it did not seem ready to obey his hand. Minutes elapsed ere he wrote the first lines, then he suddenly stopped, began anew, stuck fast again, and finally tore up the sheet. To what purpose bid farewell again! Each word would be steeped in bitterness. The letter could be only a perpetual reproach for her to whom it was directed.

The baron cast away the pen and supported his head upon his hand. It was not in vain that he had dreaded the moment when the only feeling which had ever found him weak, and which he had forced far into the background, should reassert its dominion. He had succeeded during these last hours in appearing to be composed, although hatred, rebellion, and deeply-humbled pride were cutting his soul to the quick; the punctuality habitual with him had not deserted him in the arrangement of his affairs. Now everything was settled, everything finished except one thing; and now this feeling broke forth again, with its old irresistible might, and took complete possession of the man who had once been inaccessible to any soft emotion.

To be sure those were no subdued and tender feelings which filled him now. Arno Raven's nature was not one fitted to excuse or pardon where it believed itself betrayed. His own will had decreed the separation and banished Gabrielle, nor did he repent of this. "Either—or" had at all times been the motto of his life; he must either have entire and undivided possession of his beloved, or lose her. Well, he had lost her—lost her to another man, who knew how to make available the strong rights of youth and first love. The baron did not doubt but that the engagement to Winterfeld had been renewed in the capital. The tyrannical guardian, who had so long held the young couple asunder now withdrew, leaving them at full liberty to enjoy each other's society again, and the baroness had far too little character to offer any lasting opposition to her daughter's wishes, when dread of her brother-in-law no longer held her enthralled. Moreover, Winterfeld's career had prospered to so unexpected a degree that the greatest obstacle to this union was removed. All was now taking the natural course long since marked out for it—the course which a mad passion had sought in vain to cross. Then, how could a creature like Gabrielle understand and respond to such a passion! She might have been blinded and her vanity flattered by being its object. It was not worth while to speak of deeper feelings, and where a choice was to be made, of course the blooming maiden would turn to him who had youth and happiness to offer. This pretty, sunny creature did not belong to the dark hour which saw a man bereft of his honor and his life.

The beautiful but brief autumn day was drawing to its close, and the rays of the evening sun sought and found their way into his chamber. Through the bow-window a broad golden stream of sunshine poured into the apartment, and filled it with a strangely glorifying radiance. Raven's look fastened darkly upon this brilliancy of light. Just so had the sunshine penetrated into his life too, for a short time glorifying and steeping everything in brightness, but had then been extinguished, throwing him back again into night and solitude. In vain he sought to free himself from the remembrance or to stifle it in bitterness; everything led him back to Gabrielle; every object, every thought, centred upon her. He had closed with the past, with the world and life; but that wild, all-overflowing desire to behold the one being whom he had ever loved held him fast to the threshold of this life. A heavy, painful respiration—like a sob—struggled up from his breast. He was alone now, and no longer needed the mask of proud unapproachable repose; to retain it now was beyond the power of mortal man. He pressed

his hand against his burning brow and closed his eyes. Some time passed thus in gloomy reverie, when gently, almost inaudibly, the door was opened, and just as gently closed again. Raven did not remark it and did not stir, until startled by the rustling of a woman's dress. He turned around and trembled, but the cry which was about to escape his lips died away, and, incapable of speech, he stared at the apparition, which could be nothing but a phantom of his imagination, evoked by the most glowing, passionate longing,—a phantom to vanish away the next minute as tracklessly as it had come. The baron had risen to his feet.

"You?—is it you?" said he at last with struggling breath. "I believed that you were far away."

"I left the capital this morning," softly replied the young girl. "I am but just arrived. They told me you were in your room."

Raven did not answer; still his glance hung ever upon the bright delicate form, as though he could not believe in the reality of her presence. He only knew that she was there—how? why? wherefore? he did not ask at that instant. Gabrielle seemed to misinterpret this silence; timidly and anxiously she stood there, not venturing to approach him; finally, though, she summoned up courage and came slowly nearer.

"Will you send me from you again, Arno, if I tell you that you have done me injustice with your suspicion? I would have done so long since, but you thrust me back so rudely, so sternly: once you would not listen to me. Then my pride too arose; I would not sue for the faith which you refused me. I,"—she now stood close to his side and looked up at him pleadingly,—"*I knew nothing of that attack. Not until the hour of our farewell did George tell me that he was about to enter into a contest with you. I pressed him in vain; he would not explain more clearly, and in a few minutes afterwards we had to part. Not a word, not a syllable more did I learn, until the hour when you held that writing before my eyes. If I had had a suspicion of it, you should have known it. I have not betrayed you, Arno, assuredly not!*"

Her countenance and her voice plainly enough bore the stamp of truth. Raven vehemently seized her hand. Still that wild, questioning unrest remained upon his features, as he drew Gabrielle to him and, without speaking a word, looked into her eyes, which glistened with sensibility, but met his own clearly and firmly. This silent, fixed gaze lasted for some seconds; suddenly then the baron stooped down and pressed his lips upon the maiden's brow.

"No, not you!" said he again drawing a deep breath of relief. "I believe you."

His hand held hers in a tighter clasp. He now saw for the first time that Gabrielle was in full travelling dress, lacking the hat and cloak, which she had already laid aside. Still he was far from suspecting the truth, which was proved by his next questions—

"Where is your mother? And what occasioned this sudden return of yours? I was not expecting you for some weeks."

A deep blush mounted slowly to the young girl's cheek.

"Mamma has stayed behind in the capital. I was obliged to gain by force her permission to make this journey. She only gave it when she saw that it was impossible to keep me. I came attended only by our old servant."

Raven followed her words in breathless suspense; there came over him something like the foreboding of a boundless, inexpressible happiness, but at the same instant the old shadow intervened once more.

"And Winterfeld?" asked he in almost cutting tone.

Gabrielle's eye fell, and her voice trembled in painful excitement.

"I have been obliged to wound his feelings sorely," answered she; "but he had to learn the truth before I went to you. George knows now to whom alone my love belongs. He has given me back my word; I am free!"

She could not finish. Arno had already pressed her to his heart; she felt herself encircled by his arms, felt his lips meet hers, and all else, even the thoughts of George's pain, were absorbed in the bliss of this minute.

At last Raven rose up again erect, but without releasing his beloved from his embrace.

"And why did you hasten to me just now?" asked he. "You knew not, could not know, what has happened meanwhile."

Gabrielle looked up at him, smiling through her tears.

"I only knew that a new, great danger threatened you—and then I wanted to be by you."

It sounded so plain and simple this—"I wanted to be by you"; but Raven comprehended the fulness of devotion expressed in these few words. He looked silently down upon the young being against whom he had just brought such bitter accusation, upon her whom he had deemed so fickle and mercenary, and who had now so determinedly burst asunder every bond in order to hurry to his side and perish with him. It seemed very like a triumph to know himself thus loved, despite the thick gloom in which he was enveloped.

(To be continued.)

THE PRAYER OF ST. CHRYSOSTOM.

It may be worth while to put upon record two incidents to which, upon two very different occasions, in two very different places, and concerning two very different men, this prayer has given rise. One happened at Constantinople, the other at Cannes. The former, no doubt, owed its origin to the name of the distinguished father and saint which, whether correctly or not, is attached to the prayer; and it was the means of leading a somewhat remarkable man to membership and to office in our Church. The other was of a very different character, and concerned one of the best-known men of the age. Let me speak now of what took place at Constantinople.

I was asked by the secretary of one of our missionary societies to see a person there, a convert from Mohammedanism, and who had been employed in one of the missions established on the Bosphorus, but not of our nation. He had applied for ordination and employment as an accredited agent of the society. I was asked to make myself acquainted, as far as I could, with his personal history, to ascertain the particulars of his conversion to the faith of Christ, and why he sought for membership and office in our Church. I found his story a somewhat remarkable one. He was a Turkish gentleman by birth and fortune, and had been high in

the employment of his government. At the time when this incident occurred which I am about to narrate he was Bey of Salonica. Passing one day along the street he heard some one addressing a number of bystanders on what seemed to him topics of religion.

There is a great and even a strange similarity sometimes in the words, and even in the entire current of thought, of the Mohammedan and of the Christian preacher. I have heard an imam in a mosque preaching to a circle of men and women on predestination and election; on "the changes and chances of this mortal life" as the appointment of God's providence and power, and the expression of His will; and on kindred topics, using words and phrases quite familiar in a Christian sermon. Something that the missionary, for he was none other, was saying to the people who were crowding round him struck the Bey. He immediately "gave heed," and presently found that what he heard was not for but against the faith of Islam. He was a man, as will appear, of a very ardent and fervid mind; his own faith in the prophet was most vivid and real, as is the case with most of his countrymen. He had never in his life heard even a whisper against the faith that "there is one God, and Mohammed is His prophet." In this instance it was, if I remember right, the personal character and conduct of the prophet that was called in question. The bey was astonished and indignant. Turning to his cavass, the official who is always in attendance on a Turkish officer of rank, he cried out in the hearing of the crowd, "He is speaking against the prophet! take him, and beat him!" And this was done.

We may suppose that the prison and the stripes, like that other prison and those other stripes, endured in the same province and in a city not far off by the great apostle and Silas, were taken joyfully, and reckoned for honor and not for shame. They were probably cruel enough, but however that may be, it would seem that the faithful servant of his Lord rejoiced that he had been counted worthy to suffer for His name, for within a few weeks the same preacher was addressing a similar crowd in the same town. The bey again happened to be passing, and recognizing the preacher, began again to listen, but this time with a different result. He was not uninstructed in his own religion. Its literature is very extensive, and of extreme interest to a true believer. Especially was the Koran familiar to him; its language was the very language, its words the very words, of God himself, the revelation through the prophet of a truth all-sufficient to guide men in every inquiry as well as in every turn and circumstance of life. He now heard the missionary challenge one of its statements; on the former occasion it was a sharp criticism on the proceedings and personal character of the prophet. He had duly avenged it; but now it was something quite different, namely, that what the Koran says about the Lord Jesus Christ cannot be all of it true. In one place He is said to be a man, born of His mother Mary, in all respects human, like other men, deserving, as a prophet of God, to be held next in honor and reverence to Mohammed himself. And yet in other places it is said that He is a mere shadow and phantom, that all about Him was illusory, only an appearance without substantial reality or truth. "Now both these statements," said the preacher,

"can't be true; they contradict each other; one of them must be false. Your Koran cannot be held to tell the truth at all events about the Lord Jesus Christ. It contradicts itself." "So it seems," said the bey to himself, "so it seems; the man is right so far. I remember that it does declare Him to have been born of Mary, and yet elsewhere it says that He was only a ghostly being and not of real flesh and blood. Well, I don't like his preaching in this way, but I can't have him beaten for saying that." And he went on his way, cavass and all, leaving the preacher and his congregation to themselves.

But his was a mind as truthful as it was warm and fervid. It was probably not the first difficulty by many that he had found in the Koran. It is the business, and the only business of a learned Turk to explain them. But he could not forget what he had heard. A sort of curiosity first of all, and after that something better, was kindled up. He would try and ascertain, for the means lay within his reach, how it was that the Koran came to say what it did. He would get a New Testament, and he should soon see why the prophet had spoken of Christ in the way that he had. But it ended in his becoming quite convinced of the truth of the New Testament as a history. He knew that the Koran recognized a great deal of it as true, whilst the falsehood as to what it said itself about Christ was clearly established. The inquiry went on till his faith in the Koran was quite shaken. After a long struggle he gave up his belief in Islam, to be followed—as he well knew—by the loss of his position and of all his worldly goods, whilst to be baptized in his own country would cost him his life. But he determined to "win Christ and to be found in Him." He went to Malta, where he was baptized by a missionary of that very society which he had persecuted—I am not sure that it was not by the very man whom he had beaten. And like another who had also been "injurious and a persecutor," he made the most open profession of his faith, and "counting all things but loss for the excellency of the knowledge of Christ Jesus his Lord," he began to preach the faith which he had once tried to destroy.

But what has all this to do, you will say, with the Prayer of St. Chrysostom? You will see presently as the story moves on.

When he returned back to his country, having saved out of the wreck of his property only one house, not far from Constantinople, he offered himself to that same mission as one of its formally accredited agents amongst his own countrymen. When I saw him he was living in that house, looking down upon the Bosphorus, not far from the sweet waters of Asia; the one plank, as I have said, out of the wreck of what had been a considerable estate. He had then been a Christian for about twelve years, and he had brought up his children, ruled his family well, and lived without reproach. The only school, however, within reach, to which he could send his boys, was that of the Society for the Propagation of the Gospel mission at Constantinople. And they were some of its most hopeful pupils. They subsequently came to England; and those of them who are now living are, I believe, in Canada, laboring for Christ. But the divisions that weaken the Church in her warfare for her Lord, by alienating Christian men from each other, soon began to tell, with their customary effect, upon him. Such seeds are as easily sown in the unoccupied, fresh,

and ready mind of the early convert, as in the hearts of them to whom they have been handed down by tradition from their fathers; so that they can spring up, as they did now, poisoning at the very beginning the faith and the charity of the new believer. The mission to which he belonged was carried on by men—and they were good and able men—of the Independent or Congregational order. It is the distinguishing boast of that denomination that they are free from what they term the bondage of a formulated creed; that they are free to adopt any form of worship, unfettered by restrictions of any kind. Each congregation is the source of its own order. One of the first directions, therefore, that they gave to their convert and coadjutor was in the shape of a warning, namely, that he should be on his guard against the Prayer Book of the Church of England. A warning so very significant, and given at such a time, when his heart was tender, and his zeal burning, and his soul aflame to fulfil the new and blessed work that he had taken up, sank at once, and deeply, into his ready mind. He was obedient to those who were over him and had been "before him in the Lord"; he trusted them to whom "he owed even his own soul also." And no wonder that years went on and no Prayer Book found its way into his hands or into his house.

But one day, as he was returning with his boys from their Sunday worship, his eldest son said to him, "Father, did you notice the prayer that Dr. — finished the service with this afternoon?"

"Yes," he said. "And it was, I thought, a remarkable one, and very suitable. May God hear it and answer it!"

"Well, father," said the boy, "it is taken out of the Church Prayer Book."

"Is it?" was the answer. He was not pleased at the mention of the book, nor at the thought that his boys had, as he knew they had, become acquainted with it. "Did I not tell you," he answered, "that that book was not a good book? If it is used in your school I cannot help it." The service they had been attending was, I need not say, unliturgical, and the prayers extempore, or at least at the entire choice of the officiating minister, and not unfrequently this prayer was either textually or in substance used by the minister then in charge of the mission. In a little while the same prayer was again heard at the same part of the service, from the same lips, and—boys will assert themselves sometimes—the same question was repeated, "Did you notice that prayer?" and the information again vouchsafed that it was to be found in the Prayer Book. He was not pleased at all; but the boy went on to say, "Why, father, you know he often uses it, and it is in the Prayer Book, at the end of the service to be used in church."

I do not know how often this prayer continued to be offered in his hearing before, as once before in his life, he determined to see for himself what sort of a book the proscribed book might be. "What was my astonishment," he said to a friend who told me, "when I opened it and found it full of Scripture! I could not understand that this was the book that I had been warned against." He then found, too, that the other prayers were worthy companions of that which he had already so often offered "in the spirit." But the important thing was what he went on to say: "What struck me most in the book were your Thirty-nine Rules" (as he called

them). "Indeed!" "Yes, they were just what I was wanting. You must know that our mission here has been under many good and efficient men; but they all differed from each other more or less. There was so little of a fixed standard amongst them that it used constantly to throw me out. Their views and their teaching of Christian truth were not always the same. It seemed loose and uncertain. I could not understand why it should be so, and it confused me. But here in your Prayer Book and in your Thirty-nine Rules I have found what I want, what I can hold and be guided by. I am thankful for it; and I wish to be employed in the missions of your Church."

I confess that I was greatly struck by this quite unexpected and most independent testimony to the value of what some Churchmen of a certain school, and all Nonconformists, look on as a kind of bondage, a sign of the relinquishment in some sort of the liberty of mind and thought that we have in Christ. But here was one who desired nothing better than that he should know how to do his Master's work, and should be able to say to himself, and to others, "This is the way, walk ye in it." For years he had been feeling a want; he here found it, as he was willing to think, supplied. All that disagreement in the faith and practice of his teachers that had, as he said, obscured and hindered his own apprehension and preaching of Christ, he hoped and believed he should now find corrected and removed. It was as though obstacles he had been powerless to surmount had been cleared away. Our Prayer Book, with which he was warned to have nothing to do, and in that Prayer Book the very pages that were the special object of that warning, were exactly what this "babe in Christ" needed; namely, a form of sound words in truth and soberness, both in respect of doctrine and of order. He had keenly felt the want of it, and now, taking it firmly for his own, he determined henceforward to hold it fast. And this is what the occasional use in his hearing of the Prayer of St. Chrysostom, in that chapel at Constantinople, had, in the providence and grace of God, led him to. I often think, as I read it, of the Turkish gentleman who counted the loss of all things to be gain for Christ, and who at last, let me say, counted not his own life dear that he might fulfil the ministry that he had received. He was a remarkable instance of that simplicity of heart which, by God's grace, leads a man to Christ. "No man can call Him Lord but by the Holy Ghost." But how plainly had the leading been that of God's Spirit, which had first guided him to his Saviour, and then brought him into that Saviour's Church!

I took the opportunity of asking him what the condition of his country and of his countrymen really was. There is, as all the world knows, a kind of civilization, a sort of varnish and superficial copy of our own, fashionable amongst the Turks. They would persuade us that they have adopted our Western maxims of thought and of government; and generally, as far as they can, would put them into practice. If they have not much reason to say all this, they have managed to say it notwithstanding, with much success and profit to themselves. But they who believe in any real change amongst them in any such respects are mostly those who look on them from a distance. They who have seen the daily sights, and heard the daily sounds of life in Turkey, are sceptical about

it. I therefore asked him what the condition of his country and his countrymen really was. I remember now with the greatest distinctness, and shall never forget, how he received and replied to the question. He was a very handsome man, with all that delicacy and courteous grace of manner, that charm which marks, in such a distinguished way, the Eastern gentleman. He looked at me for a moment, and then slowly bending his head and raising his hands till they were above his head, he bowed it down till I lost all sight of his features, and said slowly, and with a voice of emotion, "It cannot be told you; it is not to be described to you." I see him now, in his robe of olive-green silk, edged with sable, sitting on a divan after the manner of his nation. He was a man of great patriotism, and I asked no more questions. He was accepted upon my report, was ordained, and served among his own people faithfully for a few years, and, as it seemed at the time, not without some measure of acceptance and success.

I should like to tell of another Turkish gentleman, were it only for the similarity in their fate; a colonel in the sultan's army, who had come to England to study his profession, had embraced Christianity here, and had gone back to Turkey to serve in the ministry of Christ. But this paper is already sufficiently long. I was pained to hear one day that the colonel had died suddenly; and very soon after that he whose conversion I have now narrated was also dead. They had been poisoned, both of them. Their respective families had at last, in this way, avenged their conversion. Their work, too, so far as I have been able to learn, appears to have left no trace—none, at least, that can be at all followed; it seems to have been, as it were, written in water. But their souls surely are with the other martyrs beneath the altar who cry from age to age, now as at the first, "Lord, how long!"

The second story, about the Prayer of St. Chrysostom, a shorter and very different one from this, shall be told in a future number.

—H. T., in *London Church Bells*.

FIRS BY A RAILWAY.

BY CAROLINE D. SWAN.

A whistle! mad defiance in its shriek!
What giant, bent on sacrilegious freak,
Has power to rend the silences divine
Beneath these spires of Nature's forest shrine!
None but the giant force of life to-day,
The rushing power of steam; its mighty play
The symbol of our strange, mechanic age,
With things material for its heritage!

The woodman's crashing axe has ploughed its way
Through the green coverts where the partridge lay;

The firs and pines have fallen 'neath its stroke;
The iron rails are laid; the magic word is spoke.
Broken the holy spell, the silent charm;
The screaming engine ends the woodland calm.
The beauty of those sweet cathedral spires
Covered with snow, or red in sunset fires,
Pointing to heaven, unwearied, year by year,
Till every golden star seemed drawing near,
Is swept away, relentless, by the march,
Through the green home of pine and feathered larch,

Of iron-clad invaders from afar,
Potent, audacious, mad for open war.

The bitter lesson, lying all too plain,
Crushes my soul with sudden helpless pain.
"Can it be thus?" I ask. "Does life unfold
And level downward to an age of gold?
Are the swift trains of stronger modern thought
To bring the early love and faith to naught?
Are the best voices of the soul to cease!

Its yearnings for a white celestial peace,
 Its aspirations toward the things above,
 Its thought of Him whose blessed name is Love—
 Are these to cease—hewn down and swept away
 By the strange sceptic forces of our day?
 Can faithless men destroy what faith has done?
 Can doubt, the shadow, shut out God's fair sun?
 Are new-found truths to supersede the old?
 Is nothing left but iron, steam, and gold?"

A fellow-traveller caught the inference, too,
 And gave it battle. "No; it is not true,"
 Quoth he, "that any power at all is given
 To thought which pointeth not to God in heaven;
 For mind is more than matter, and the less
 Cannot contain the greater. All the stress
 Of human madness or of Satan's might
 Can never pluck a single jewel's light
 From yon fair walls, the golden city round,
 Or mar her beauty as she sits encrowned!
 And Truth is one; at variance with herself
 She cannot be, nor bought with dross and pelf.
 The truth of Eden still is truth to-day,
 Whate'er the modern scientist may say:
 The changes of the ages mould its form;
 Its substance is the same in calm and storm;
 The star-like verities our touch disdain;
 Of God, in God, supernally they reign!"

Howe'er in madness we may sweep away,
 Each finger lifted in our twilight gray,
 Each spire of fir, each dim, cathedral stone,
 Saying, in mercy, to the traveller lone:
 "This is the way; come hither; walk therein!
 No change is wrought by our audacious sin.
 The road will still remain; the same old way
 Through starlight cold or brilliancies of day,
 Still, as of old, by saints and martyrs trod,
 Still leading to the paradise of God."

A silence; then from out the forest deep
 Into my soul an echo seems to creep;
 A far-off voice, a warning voice that saith
 In gentle blame: "O ye of little faith!
 Sweep us away, to-morrow, if ye will:
 The blue to which we point abideth still!"

THE THIRD SUNDAY AFTER THE EPIPHANY.

II. KINGS v. 1-14.

The event recorded in these verses probably took place in the reign of Jehoram, king of Israel. Benhadad II. was then the king of Syria. Naaman, whose name signifies "pleasant," was his prime minister and general-in-chief. He had given deliverance or victory to Syria, probably in war. In verse 1 it is said of him, "but he was a leper." Leprosy was one of the worst diseases of the East; but while it was regarded among the Hebrew peoples as a type of sin, and requiring separation from all society, it was not so among the heathen.

In verse 2 it is said that the Syrians "had gone out by companies." This seems to imply a sort of border raid, without there being declared war between the northern kingdom and Syria. Probably there was always an unsettled state along the frontier of Israel and Damascus, something akin to that on the Scottish border before the union of the kingdom of Great Britain at the accession of James I. These incursions were for plunder, and this expedition had carried off a girl of Samaria, who had been taken as a slave into the family of Naaman.

It appears from verse 3 that the captive's position was not an unhappy one, since she seems to have felt a sincere pity for her master. She said to her mistress: "Would God [literally, Oh, if] my lord were with [or before] the prophet that is in Samaria, then would he gather him into the camp from his leprosy." She uses an expression which showed the Hebrew feeling that leprosy involved a shutting out from the nation. This

our version very properly renders "recover." Her mention of Elisha shows that his fame had gone through the nation; indeed the position of Elisha was evidently very unlike that of his great master Elijah.

The Syrian king (verse 5) interests himself deeply in the cure of his favorite, and takes what he considers the most effectual means to secure it. He sends an embassy, with probably an autograph letter and a royal present, to his brother monarch. The ten talents of silver are reckoned as worth 15,000 dollars, and the 6,000 pieces of gold were probably hardly less, while the ten changes of raiment were undoubtedly of the most costly stuffs of the East.

Verse 6 shows that Naaman accompanied the embassy, and this shows that there was at that time peace between the kingdoms. Some consider that the gift was Naaman's own, but the reading rather implies that it was his royal master's.

Verse 7 shows that the King of Israel regarded leprosy as incurable, and that he considered the embassy mere pretext for a quarrel. His deep distress is shown by his rending his clothes. His words are spoken to his counsellors.

Verse 8 shows that Elisha, as was said, occupies a very different position from that of Elijah. He has a fixed abode, and he is made speedily aware of what takes place at the court. Without being, as he should have been, the chief adviser of the king, he was yet on such terms that he could send a message of partial rebuke to the monarch, and that his advice would be followed. Contrast this with the posture of Elijah toward Ahab. It is probable that the court, though not free from the sins of former reigns, was not avowedly and actively idolatrous, as in the days of Jezebel.

Verse 9 shows the state with which Naaman travelled, as became the minister of a great king. The Syrians were famous for their horses and chariots, which were often a source of strength in their battles against the Israelites. Though these were not unknown to the Hebrew peoples, their main dependence seems to have been in their foot-soldiers.

Verse 10 declares that Elisha would not see Naaman. He preserves his own dignity as a prophet of the Lord throughout. First, he makes Naaman come to him, and then sends him a message by a servant, probably Gehazi. This is both as a means of impressing Naaman, and also of testing his faith. The trial of this last is made even greater by the suggested way of cure. He requires Naaman to wash seven times in Jordan. The number seven was the sacred number of covenant, perhaps was here made equivalent to a profession of faith in the God of Israel. It is, too, in the river Jordan, in which our Lord was to sanctify water to the mystical washing away of sin, of which leprosy was the type. Elisha is thus a type of Christ, as Elijah of John the Baptist.

Verse 11 shows how Naaman had formed his own opinion of the mode of cure. This implies that he regards Jehovah as only the local deity of Israel, "the Lord his God," he calls him, and that Elisha was to work the cure by his own personal power over the Deity.

Verse 12. The rivers of Damascus were famous for their coldness and purity. Abana is now called the Barada, and flows through Damascus from the Antilibanus. The Pharpar is so called from its swiftness, and is probably

the Away, or Awodsch, which flows through the plain at the south of Damascus. The Jordan was both sluggish and muddy compared with these clear, cold, rushing mountain streams, which have ever been the delight of Damascus.

Verse 13 incidentally displays something of Naaman's character. His servants are manifestly deeply interested in their master's cure. They venture to remonstrate with him even in the midst of his anger; and the character of their remonstrance shows that he was a man open to the influence of reason. This is the more striking because rare in the character of an Oriental ruler, not used to be thwarted or to adopt the counsel of an inferior. They are impressed by the very circumstances which moved Naaman's anger; and their advice is just that which servants of a despotic, unreasonable master would never have ventured upon.

Verse 14 proves that they were right in their judgment. Naaman comes to himself and sees (no easy thing to do) the wisdom of their advice. It is a revelation to him of the Divine power that one mode of cure is as another, except as God shall appoint. Naaman was probably a quick-tempered, impetuous, but not ungenerous or unreasonable man. It is implied that he does not make the experiment in a sceptical spirit. He has never lost faith in Elisha's power to cure him, only he conceived himself and his nation mocked by the prophet's command. The remonstrance of his servants shows that he was ready to obey Elisha if the trial had seemed to him severe; and he only needs to understand that the order is sincere to obey it sincerely. The working of the miracle shows the nature of the disease, that it was the gradual corruption of the flesh, and he obeys the entire command. The repeated immersion was probably also intended as a test of faith, as the words imply that it was not till the sevenfold bath was completed that the restoration took place. Then it is manifest that the cure was thorough and final. "His flesh came again as the flesh of a little child." Not only was the disease washed away, but the wasted and corrupt parts were restored as in the healthy estate of infancy. From that which follows it is evident that an equal moral miracle was wrought upon his mind. His old false beliefs are swept away. This great result is a type of the Epiphany, the conversion of the Gentiles, and it is wrought through the mediation of a Hebrew girl. Throughout the means are of the humblest, and it must not be overlooked that the maid of Israel had forgiven her enemies, and was acting in the true temper of the Gospel.

NAAMAN THE SYRIAN.*

BY THE REV. J. I. MOMBERT, D.D.

II. KINGS v. 1-19.

The Syrian general who bore this very ancient name (Gen. lxi. 21) stood foremost in the confidence of his master, Benhadad II., King of Syria, and enjoyed great celebrity as a warrior, "because that by him Jehovah had given deliverance to Syria." In the absence of all further historical data the cause of his renown is involved in obscurity, although Josephus (Antiq., viii., 15, § 5) delivers the tradition that he was the nobleman whose arrow inflicted a fatal wound on King Ahab.

* Copyright.

(I. Kings xxii. 34); it is not clear from the inspired record, nor from the historian's account, whether Ahab died from a random shot, or from the deliberate aim of Naaman, who would then have penetrated by some means or other the secret of the king's disguise during the progress of the battle. As Ahab was as much the enemy of Jehovah as of Syria, the sacred historian might with great propriety employ the peculiar turn of speech which has greatly perplexed commentators. Though distinguished with royal favors, celebrated for martial prowess, and laden with riches, Naaman was afflicted with that form of leprosy which was held to be incurable.

During the war predatory bands vexed the neighboring kingdom of Israel, and among the captives they carried off was a little maid, who was given to wait on Naaman's wife. The regulations concerning leprosy were indeed much looser in Syria than in Israel, and left Naaman in the full enjoyment of all his honors (cf. verse 4, where the person that sought the presence of the king was Naaman himself, and verse 18), but their enjoyment was greatly embittered by the perpetual presence of a loathsome incurable disease.

The tender feelings of the youthful Hebrew maiden went out in sympathy with her master, and as in the woman's apartment she discoursed of her distant home, she also mentioned the fame of the great prophet in Samaria, whose wonderful gift of healing was the hope of the disconsolate, and in her kindness of heart she uttered the wish: "Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." A drowning man will snatch at a straw, and the gentle maiden's kindly interest, doubtless couched in the language and accompanied by the expression of deep earnestness and sincere conviction, reached the warrior's ears, and moved him to report the matter to the king, and to obtain leave to visit the prophet.

Before accompanying him on his errand, that little maid's conduct may teach us the wholesome lesson to neglect no opportunity to do good; to bear testimony to one greater than Elisha; of Christ, our Prophet, Priest, and King; of His miracles of love and mercy, in places and under circumstances seemingly ill-suited to the success of the Gospel. All cannot be eloquent preachers; the testimony of some may be borne in faltering accents, and fall on dull ears; but the youngest child as well as the oldest man may preach in charity, and the blessed outgoings of charity are irresistible. In charity (*ἀγάπη*) we may "all be laborers together with God."

And how wonderful are the ways of God! Little thought the rude warriors, when they delivered the captive maid of Israel to Naaman, that she would be the means of making him the happiest man in Syria, of turning the greatest subject of their king into a child of God. "It is good to acquaint our children with the works of God, with the praises of His prophets. Little do we know how they may improve this knowledge, and whither they may carry it; perhaps the remotest nations may light their candle at their coal; even the weakest intimations may not be neglected; a child, a servant, a stranger may say that which we may bless God to have heard." (Bishop Hall.)

The rude, barbarous character of Benhadad is depicted in the unique letter which he sent by the hand of Naaman to the King of Israel. It reveals at once the pagan, the despot, and

the soldier, and in the last respect recalls the language of the centurion.

The changes of raiment, dresses of ceremony, which accompanied the present in precious metals, are illustrative of the unchanging East, for Damascus is still famed for similar fabrics (verses 5, 6).

Amazed and confounded at the preposterous demand, the King of Israel (most probably Jehoram) could only construe it in one way—the pretext for a quarrel; for white leprosy was held to be incurable (verse 7).

Elisha, speedily informed of the incident and the king's distress, bade him be of good cheer and send Naaman to him. Accordingly we find the cavalcade, drawn up in all the pomp and circumstance of Eastern military usage, before the prophet's house (verses 8, 9).

The prophet, so far from being abashed by the formidable embassy, and probably influenced by the strict regulations concerning intercourse with lepers (a circumstance which seems to have escaped the notice of commentators), contact with whom was forbidden, and led to ceremonial pollution, contented himself to direct the applicant by the mouth of a messenger to go and wash in Jordan seven times, and that then he should be cured of his leprosy (verse 10).

The seeming indignity, the unceremonious behavior of the prophet, the mean simplicity of the direction, hurt the proud captain to the quick, who deemed the famous *rivers* of Damascus vastly superior to the poor *waters* of Jordan, and fancied if water could effect his cure, he had better and greater facilities at home.

"No marvel, if carnal minds despise the foolishness of preaching, the simplicity of sacraments, the homeliness of ceremonies, the seeming inefficacy of censures. These men look upon Jordan with Syrian eyes, one drop of whose water, set apart by Divine ordination, hath more virtue than all the streams of Abana and Arphar" (Bishop Hall) (verses 11, 12).

The servants, doubtless familiar with their master's capricious outbursts of anger, and skilled in dealing with him, argued him into reason and compliance with the prophet's request. The result was stupendous; he was perfectly cured of his leprosy (verses 13, 14).

There is a striking analogy between Naaman's recovery from leprosy of the flesh by bathing obediently to the prophet's command in the waters of Jordan, and the Christian sacrament of baptism. Scoffers and conceited people may think as meanly of the water of the font as Naaman thought of Jordan, yet millions have been and are daily being cleansed from the incurable leprosy of sin by meekly and full of faith submitting to the direction of Him who Himself was baptized in Jordan.

The cure of his body wrought a marvellous change in the mind of Naaman. He returned full of gratitude to the prophet, and in presence of all his retainers made the memorable confession: "Now I know that there is no God in all the earth but in Israel." He urged the acceptance of his present on the prophet, but he firmly refused again and again (verses 15, 16).

Very perplexing is the Syrian's strange suit for permission to carry away with him into Syria two mules' burden of earth, and the avowal of his diplomacy to effect a sort of compromise between the heart worship of Jehovah and the state worship of Rimmon (verses 17, 18), and Elisha's conduct in dis-

missing him with a simple "Go in peace," without a word of reprimand (verse 19).

Eastern usage may be and has been appealed to with considerable force in explanation of the first request. What the sacred soil of Mecca is to the Mohammedan, such was the sacred soil of Israel to Naaman. The true, devout Moslem carries a bagful of it about his person, and in his daily prayers skilfully disposes it before him in such manner that whenever in his prostrations he touches the ground, his head comes in contact with it; and this, in his fervid imagination, is to him tantamount to worshipping in the holy city. Nor is this all. The desire to be buried in sacred ground glows in the Eastern breast, and it is by no means uncommon that corpses are conveyed from very remote parts for that purpose. Where this cannot be done the expedient is adopted to secure a small portion of it, which is placed either under or upon the person to be buried, and this is regarded as the next best thing to be done under the circumstances. It seems probable that such was Naaman's feeling, which may have been intensified by his former disparagement of the waters of Jordan.

As the sacred narrative says nothing of an altar, the supposition that Naaman intended to build one must be dismissed as a gratuitous assertion.

The different ingenious attempts to remove the stain of the proposed compromise may be regarded as failures. There is no doubt that Naaman regarded his presence in the house of Rimmon as an unmeaning ceremonial, for his acknowledgment of Jehovah as the Supreme God could not remain concealed at Damascus, and he meant not to bow himself to adore but to support his master; yet had he had an easy conscience in the matter he would hardly have stated it. His case remains that of a man who tries to serve two masters. He was indeed a new and quick convert, but more a Syrian than a true Israelite, in whom there is no guile. He was cured of the leprosy in his flesh, but not yet of that in his heart.

It is doubtful whether we are justified in the assertion of Winer and others that the prophet shared the Syrian's view, and that his farewell, "Go in peace," implies commendation of his conduct. The phrase was a conventional form of farewell (cf. I. Sam. i. 17, 20, 42; II. Sam. xv. 9; also the Greek form in Mark v. 34, and Luke vii. 50). The silence of Scripture is often more instructive than its express statements; and this seems to be a case where the prophet should have the full benefit of the doubt. We hesitate even to adopt the most judicious account of the matter, which is furnished by Bishop Hall: "The prophet as glad to see him but thus forward, dismisses him with a civil valediction. Had an Israelite made this suit, he had been answered with a check. Thus much from a Syrian was worthy a kind farewell; they are parted."

A TOUCHING STORY.

Children's services are becoming common in England on Innocents' day. At Ely cathedral, where there was a special festival under the octagon, the bishop gave a suitable address to some thousand children, after which the choir sang Christmas music.

At Westminster Abbey the dean preached his usual sermon to children. Taking as his text Ps. cxxvii. 5, "Like as the arrows in the hand of the giant even so are the young chil-

dren," Dean Stanley narrated the story of St. Christopher, and drew from it two lessons; one is that often when we know not how to believe or how to pray, we at any rate know how to work for the good of others, and then God accepts this as if it were a prayer. The other is that the child Jesus, who, according to the story, was carried on the shoulders of the giant, was the type and likeness of all children. "That is one reason why we think so much of Christmas; why Christmas is so much more loved than Easter or Whitsuntide. It is because we feel that even the birth and the childhood of our Lord contained the promise of His Word, because we have our hearts drawn toward the tender, innocent Child who suffered so much and endured so much for the good of humanity and the good of mankind.

"You who are the parents and you who are responsible for the training of these children, you bear upon your shoulders a burden like that which the giant of the old story carried; you bear a burden greater, perhaps, than you know how to bear—the burden of forming their characters; the burden, perchance, of the destinies of the coming age. Rejoice in them, and, while remembering how heavy is the responsibility which presses upon you, endeavor to carry your little burdens safely over the great river of life, which is also the great river of death." Children, if rightly trained, may be blessings even while they are yet children, as instanced by the following story: "Not long ago, in Edinburgh, two gentlemen were standing at the door of an hotel one very cold day, when a little boy with a poor thin blue face, his feet bare and red with the cold, and with nothing to cover him but a bundle of rags, came and said: 'Please, sir, buy some matches.' 'No, don't want any,' the gentleman said. 'But they are only a penny a box,' the poor little fellow pleaded. 'Yes, but you see we don't want a box,' the gentleman said again. 'Then I will gie ye twa boxes for a penny,' the boy said at last, and so to get rid of him, the gentleman who tells the story says, 'I bought a box; but then I found I had no change, so I said, "I will buy a box to-morrow." "Oh do buy them to-night if you please," the boy pleaded again; "I will run and get ye the change, for I am verra hungry." So I gave him the shilling, and he started away. I waited for him, but no boy came. Then I thought I had lost my shilling; still there was that in the boy's face I trusted, and I did not like to think bad of him.

"Late in the evening I was told a little boy wanted to see me; when he was brought in I found it was a smaller brother of the boy that got my shilling, but, if possible, still more ragged and poor and thin. He stood a moment, diving into his rags as he was seeking something, and then said, "Are you the gentleman that bought the matches frae Sandie?" "Yes." "Weel, then, here's fourpence out o' yer shilling; Sandie cannot come; he's very ill; a cart ran over him and knocked him down, and he lost his bonnet and his matches and your sevenpence, and both his legs are broken, and the doctor says he'll die, and that's a'." And then, putting the fourpence on the table, the poor child broke down into great sobs. So I fed the little man, and I went with him to see Sandie. I found that the two little things lived alone, their father and mother being dead. Poor Sandie was lying on a bundle of shavings; he knew me as soon as I came in, and said, "I got the change, sir,

and was coming back; and then the horse knocked me down, and both my legs were broken; and oh, Reuby! little Reuby! I am sure I am dying, and who will take care of you when I am gone? What will ye do, Reuby?" Then I took his hand, and said I would always take care of Reuby. He understood me, and had just strength enough to look up at me as if to thank me; the light went out of his blue eyes. In a moment

"He lay within the light of God,
Like a babe upon the breast,
Where the wicked cease from troubling
And the weary are at rest."

That story is like an arrow in the hand of a giant. It ought to pierce many a heart, old and young. Whenever, dear children, you are tempted to say what is not true, or to be hard on other little boys and girls, or to take what you ought not to take, I want you to remember little Sandie."

MAN WAS NOT MADE TO MOURN FOR EVERMORE.

BY WILLIAM HIGGS.

Man was not made to mourn for evermore
Like some lone exile who, expiring, sees
Life's final sun go down in shapeless gloom
Beneath the illimitable waste of restless sea
That parts him—and forever—from his home.
It was not meant that all mankind should live
A life of ceaseless sorrow and distress—
Mourn day and night, and fast, and pray, and weep

In one long keeping of unending Lent,
Never illumined by heaven's rays of hope,
Or brightened with a single Easter-tide.
Our life was given us for a nobler end
Than such unthankful and self-centred acts
Of strangely burdened worship. We should see
Heaven's order in the circling, varying year
That now has sunshine, and now eddying snow—
Now the dark tempest, now the midnight hour
Of calm serenity and peaceful stars.
Life is a springtime whose alternate days
Of shade and sunshine, warmth and grateful rain,
Mellow the bosom of the soil we sow
With seeds of faith, and hope, and saintly love.
The harvest-time comes later, and not yet
Reap we the fruitage of our varying toils:
But we shall reap them if we fail not now
In boundless faith to sow the appointed seed.

It is well for Christians, both laymen and clergymen, to contemplate now and then the extraordinary labors and sufferings which earnest men of science will undergo from the love of their cause. Here is an instance which has lately been brought before us. Dean Jacques Ampère was perhaps the most universally accomplished literary man that modern France has produced—traveller, linguist, historian, critic, conversationalist. "When in Egypt, in 1845, he was reduced to great physical weakness by a dangerous attack of dysentery, but there were certain tombs which he greatly desired to see, and to reach them he had to cross a burning plain of sand. Being determined not to leave the country without accomplishing his purpose, he had his body covered with laudanum, and made his attendant tie him on the back of his camel that he might not fall from weakness, having for his only consolation the company of an unhopeful doctor, who told him that in the Egyptian climate dysentery was generally fatal, but that human life was not worth much at the best, and that dying was less difficult than people generally believed. The visit to the tombs cost Ampère fifteen months of acute suffering, but it clearly proves the vigor of his resolution as a travel-

ling student. It was rash, but the rashness was the heroism of intellectual energy, which will be turned aside by no fear of personal risk or inconvenience."

SISTER DORA.

A remarkable woman has just passed away from us, and her life ought not to be wholly unrecorded beyond the densely populated district of the Black country, in which she lived and worked, and where, by her genius and her love, the limbs, the life, and the happiness of thousands of her fellow-creatures have been preserved to them. The veil, which she herself desired should be kept closely drawn over the details of her own private self-sacrifice, must not be lifted, even although we shall thereby lose some of the lessons taught us by that life. Fourteen years ago, Sister Dora was sent by the sisterhood calling itself the Good Samaritans to nurse in the town of Walsall, which then numbered about 35,000 inhabitants. A small accident hospital was set up, of which she took sole charge. At first she was looked upon by some with suspicion, and by others with bitter mistrust. She was hooted, and even stoned in the streets, where her plain black dress was considered sufficient cause for ill-treating her. Through these same streets, filled with silent crowds, her body was borne yesterday by eighteen railway servants, between whom and herself the accidents on the line had made a special bond of sympathy, followed by representatives from every class of society, from the highest to the lowest, the very scum of the population of Walsall and the neighboring towns.

As the need for it increased, so the hospital grew, and every year brought more experience, more work, and more responsibility to Sister Dora. A new hospital was built, with twenty-six beds, and with arrangements for receiving the crowd of out-patients who daily applied to be treated there. During twelve years, Sister Dora, under many difficulties and discouragements, both public and private, labored in the spirit of her Master, and in His strength, to heal the bodies, and through them to reach even to the souls, of the many thousands who came to her. All her great gifts, her personal beauty and strength, her charm of manner and personal intercourse, her cultivated mind and brilliant intellect, her wit and humor, and last, but not least, her gift of healing, were dedicated to one object—the glory of God, and the bringing of her sinful and suffering fellow-creatures, through her own deep love and sympathy for them, to the practical knowledge of the love of our Lord and Saviour Jesus Christ. Those who had the privilege of seeing her at work will never forget the impression which her genius produced upon them. She seemed almost inspired as she touched one poor creature after another, often bringing healing by her delicacy, tenderness, and, above all, her patience, where a doctor might have given up the case in despair.

Her own words to one of her pupils were, "As you touch each loathsome wound, think and believe that you are touching Christ himself, and strength will be given to your own feeble hands." To this same pupil she said, "I never set a limb, or touch a wound, without praying over it;" and to this, and this alone, she attributed her almost—why should we not say quite?—superhuman success. She worked almost alone. Her helpers were few,

and she hardly ever took a holiday, for hers was a work which could not be left—there was nobody else who could do it. The frightful and wholesale colliery and machinery accidents which must occur in such a district from time to time, were made less ghastly in their results, not by her work only, but by her sympathy with the sufferers and their families. When the hospital was overflowing, and no more beds could be made up, she silently sacrificed her own night's rest, and went to nurse those left at their homes; and her right hand did not know what her left hand had done—she told no one, and worked on just the same by day. The small-pox broke out about five years ago, and with one accord the mayor and all the leading citizens of the town prayed Sister Dora to leave her work, and go and nurse the epidemic hospital for them, as by no other means could they hope to stop the spread of disease in the place. For no other consideration would the people have sent their friends who were attacked to a hospital; but when they found that their dear Sister Dora had agreed to nurse them, the cases poured in, and in three weeks the epidemic was over, and the town was saved. During this time the accident hospital was left in charge of nurses, but Sister Dora herself occasionally came back to it, went through a tedious process of disinfection, saw that the patients were going on satisfactorily, gave her orders and advice to the nurses, and returned to her temporary work.

Two years ago it was found necessary again to enlarge the hospital to meet the ever-increasing needs of the larger population. It was pulled to the ground, and while the new house was being built, Sister Dora's labors were doubled—nay, trebled, or multiplied tenfold. There was room for very few in-patients in the small, temporary house which was engaged, and those who could not be admitted she nursed at their own homes—going out at all hours of the night, in all weathers, to all places, not only in Walsall, but in the towns round about, sometimes carrying with her a heavy load of necessary instruments and dressings. For nearly two years she carried on this work, till at length, in June last, the temporary hospital was of necessity closed, and as the new building could not be opened for three months, Sister Dora's one long holiday began, and, little as anybody thought it, her work ended. She employed her holiday, indeed, chiefly in studying all the new and wonderful improvements in modern surgery—going to Paris to take notes there, and finally, in her own words, “seeing Professor Lister perform some marvellous operations” in London. She burst a blood-vessel on the lungs almost immediately on her return to the midland counties, and she begged to be taken to Walsall “to die among her own people.” There is no doubt, humanly speaking, that her valuable life might have been prolonged but for her exertions during the last two years. She herself looked upon them as the most practical years of her life, when she went about among the people, and, as it were, carried healing of body and soul into their miserable homes. Her death was very slow, and, terribly suffering; she lay for weeks unable to move, but able to speak many precious words of help and comfort to her rich and poor friends who came to visit her in numbers on her deathbed. Her suffering was so great that one of her nurses described it as “torture.” “Yes,” she replied; “but I want it all; the more I suffer, the more I feel I need it; I am

in God's hands now.” Her life was one long self-sacrifice, and her deathbed was the same; no one was refused admittance who loved her until the last day, when she said: “I have lived alone, let me die alone”—this being the key to her whole life, which was, in spite of her public work and her many devoted friends, a lonely and isolated one. “I never saw such faith and patience,” another of her nurses testified. Certainly, none of us who knew her will see her like again; but the responsibility of having known her and seen her example will be ours. Her life has been a testimony to thousands of the truth and practical power of the Gospel of Christ. She never preached, but a look from her was a sermon; and her whole life preaches now that she has entered into her rest. To her, to live is Christ; to die, is gain.—*London Guardian*.

RELIGION IN THESE DAYS.

Man's place in nature has never been so sharply and profoundly questioned as it has been during the past ten years. The answer which science presumes to give, when it presumes to give any, is not one which pleases or in any way satisfies itself. “Dust thou art, and unto dust shalt thou return.” Matter and force have manifested themselves in man, in form and phenomena, and the matter and force which have made man shall at last all be refunded into the common stock, to be used over and over and over again in other forms and phenomena. There is a body, but there is no such thing as mind, independent of body. The dualism of constitution in which we have believed, and which lies at the basis of all our religion and philosophy, is a delusion. Out of all the enormous expenditure of ingenuity, or of what appears to be, or seems like, ingenuity, nothing is saved. The great field of star-mist out of which our solar system was made has been hardened into planets, set in motion and filled with life, to go on for untold ages, and then to come to an end—possibly to become a field of star-mist again; and nothing is to be saved out of the common fund of matter and force that can go on in an independent, immortal life. Man is simply a higher form of animal. God as a personality does not exist. Immortality is a dream, and the Christian religion, of course, is a delusion.

These conclusions seem to be the best that science can give us. Science believes nothing that it cannot prove. There may be a personal God, who takes cognizance of the personal affairs of men, but science cannot prove it; therefore a belief in a personal God is “unscientific.” There may be such a thing as the human soul—a spirit that has a life, or the possibilities of a life, independent of the body; but it cannot be proved. Indeed, it seems to be proved that all the phenomena of what we call mind are attributable to changes that take place among the molecules of the brain. Therefore, a belief in the human soul is unscientific. Of course, if there is no human soul, there is nothing to save; and if there be nothing to save, Christ was, consciously or unconsciously, an impostor; and the hopes and expectations of all Christendom are vain. And this is the highest conclusion to which science seems to be able to lead us. Can anything be imagined to be more lame and impotent? We should think that every laboratory and every scientific school, and every library and

study of a man of science, would seem like a tomb!

That this attitude of prominent men of science toward the great questions that relate to God, immortality, the nature of the human soul and the Christian religion, has sadly shaken the faith of a great multitude, there is no doubt. Society is honeycombed with infidelity. Men stagger in their pulpits with their burden of difficulties and doubts. The theological seminaries have become shaky places, and faith has taken its flight from an uncounted number of souls, leaving them in a darkness and sadness that no words can describe. All this is true. It is so true that tears may well mingle in one's ink as he writes it; but, after all, we have everything left that we have ever possessed. Nothing is proved against our faith. Science has never proved that there is no personal God, no soul, no immortality, no Christ, and these are matters that we have always taken on faith. Not only this, but they are matters which science is utterly incompetent to handle. They are outside of the domain of science. Science can no more touch them than it can touch anything that it confesses to be “unknowable.”

Now, there are several important things that are to be got out of the way before thoughtful Christendom can be induced to give up its faith in a personal God. First, there is the moral nature of man which infallibly recognizes a personal God. A sensitive moral nature and a quickened conscience, whose outcome is a sense of moral responsibility, would be lost in the marvel of their own existence without the certainty of the personal God to whom they owe allegiance. They would have no meaning, no authority, no object, without this certainty. There is also the religious nature of man. Reverence for God, love to God, devotion to God—all these, actually or potentially, exist in man's nature. They underlie character. They are potent among motives; and if there be no personal God who exists as their legitimate object, what, in the economy of nature, do they mean? There is a question for science to answer that is quite worth its while. Why! a man cannot admit the evidence of design in creation without admitting the existence of a personal God; and when men get so far bankrupt in common sense as to deny the existence of design, are they worth minding?

When we admit the existence of a personal God, the rest all comes. This doctrine lies at the basis of all faith. If there is a great, conscious, spiritual personality in existence, there are likely to be smaller spiritual personalities. If there is a personal God who has begotten a family of children capable of recognizing and loving Him, is it probable that He has destined them to annihilation? Is He to get nothing out of this great experiment—to carry nothing over into a higher life? What are the probabilities? And why has He planted this desire for immortality in all nations and races of men—not only the desire but the expectation? The truth is that every unsophisticated man, looking into himself, knows, with the highest degree of moral certainty, that he is a living soul, and that the mind acts upon the brain as often and as powerfully as the brain upon the mind. How often has the brain been paralyzed and the body been killed by a purely mental impression! Common-sense that recognizes all the facts of being and consciousness is a great

deal better than science that only recognizes what it can prove.

Admitting the existence of a personal God, and the relations of man to Him as they are shown in his moral and religious nature, a revelation in some form becomes probable. Man naturally yearns for this recognition and this light, and is supremely happy when he believes he possesses it. A great number of people, through a great many centuries, have believed in this revelation. They have hugged it to their hearts through days of toil and sorrow, and rested their heads upon it through nights of weariness and pain. The revelation of God in Christ has done too much for the world to be put aside at the behest of science. If science is right, then Christianity is a falsehood; but did ever falsehood do such work as true Christianity has done? Can a lie trans-

and endeavoring to interpret His works, and refusing to see Him because he cannot bring Him into the field of his telescope, or into the range of a "scientific method," is certainly an object to be pitied of angels and of men. The marvel is that in his darkness and his sadness men turn to him for light—turn to a man for light who denies not only God, but the existence of the human soul! Alas! that there should be fools more eminent in their foolishness than he!—*Scribner's for January.*

CHILDREN'S DEPARTMENT.

SOME FOUR-FOOTED FRIENDS.

Hares and Rabbits.

Such a funny adventure a little German girl named Gertha met with one day! Would you like to have me tell you about it?

Over the earth was spread a soft green carpet that every creature, whether it had two feet or four, loved and longed to lie on; and the birds sang, the bees hummed, the fishes danced and darted about, the grasshoppers outsang the crickets, and little Gertha tried to outstep them all, as she trotted about in the beautiful weather.

Not very much to do had this little girl in the busy world yet—of work, I mean,—for she was busy enough, you may be sure, among the flowers, with her dolls and all living creatures which were willing to make her acquaintance. But she rocked the baby sometimes, fed the chickens, and ran on errands for her mother with such a cheerful, smiling face as would have told you, even if you knew nothing at all about her, what a good, and because she was good *happy*, little girl this was.



"A LITTLE HARE!"

form a base and cruel life into one that is pure and brotherly? Can a lie inspire the heroisms and the sacrifices of self which have illustrated the path and progress of Christianity from the earliest times? Can a lie sweeten sorrow, strengthen weakness, make soft the pillow of death, and irradiate the spirit shutting its eyes upon this world with a joy too great for utterance? This is what Christianity has done in millions and millions of instances. It is busy in its beneficent work of transforming character all over the world to-day. Man of science, what have you to put in its place? The doctrine of a world without a personal God, and a man without a soul! God pity the man of science who believes in nothing but what he can prove by scientific methods! We cannot imagine a sadder or more unfortunate man in the world. God pity him, we say, for if ever a human being needed Divine pity, he does! An intelligent man, standing in the presence of the Everlasting Father, studying

It was in the sweet summer-time, that comes every year to little German children as well as Americans. The early mornings were full of the music of singing-birds. The perfume of thousands of flowers loaded the air. The fishes leaped and danced in the shining, hurrying waters; little boys went fishing, and didn't catch very many, I hope. The trees stood up straight and beautiful in their green robes. So thick and shining were their leaves that it was hard enough to realize that these same trees only a few months before had been shivering with cold, and trying in vain with long cold fingers to catch a few snow-flakes to wrap themselves in against the weather. Now they had quite forgotten all their sorrows, swayed and sung with the breezes, opened their warm arms and sheltered I don't know how many birds' nests, threw long, cool shadows over the hot earth, trying hard—as little children should—to make others happy, when they are happy themselves.

The German people, you know, dear little children, are very fond of the fairies, and have a great many wonderful and beautiful fairy-stories of their own, and you may be sure that little Gertha knew all about these wonderful folk, was always peeping under mullen and lily leaves in search of fairy slippers, and longing for the time to come when she should be old enough to go out on mid-summer nights and watch for the fairies dancing in the moonlight.

She believed something else, this dear little girl; and this was, that all animals—horses, cows, dogs, cats, even down to the rats and mice that ran about the house—had a language of their own, and laughed and talked together, when no one was around to hear, just as human beings do. And you may be very sure she was always trying to catch them at it, would steal softly up behind the cart-horses when they were rubbing their noses together in the straw-yard after a hard

day's work, or pretend to be very fast asleep indeed, curled up in a bunch on the sofa, when she and the cats had the "house-place" all to themselves; but horses and pussies were quite too wise to do any talking when there was the least danger of being overheard. So the little girl never had succeeded in her wish yet, though she was still hoping to do so some time, when harvest-week came, and that put all other thoughts out of her busy little head for the time being.

In Germany the harvest, or corn-cutting, is called *Ernte*, and a German corn-field is one of the most beautiful sights that ever was seen. Shall I tell you about it?

The Germans are so fond of beautiful colors and lovely flowers that, when the fields are being sown and the corn is dropped into the earth, they drop with it corn-flower and poppy seeds, and the three grow up together. Shut your eyes tight, little children, and see if you cannot imagine for yourselves just how a corn-field looks when a gay little breeze ripples over it, and sets the yellow corn—which is the same as our *wheat*, you know—the blue corn-flowers, and the red poppies swaying and nodding together. Then, with the green trees waving overhead, and the larks calling to one another away up out of sight in the blue sky, *could* you think of a lovelier place to spend a long summer day in? Gertha was very sure that *she* couldn't, and very proud, indeed, she was of being put in charge of the dinner-baskets, while her father and the reapers were busy at the other end of the great field.

It was the second day of the harvest, late in the afternoon, when long shadows were beginning to creep across the swaying corn; and the little girl, having run about until she was tired, was glad enough to sit down with a lapful of corn-flowers, and busy herself with weaving them into a wreath.

This was a very quiet corner of the field that the little girl had chosen to rest in. A stout fence divided it from another great field, where the corn had been cut and carried away, till nothing but a broad stretch of brown stubble could be seen. At one side a funny German wheelbarrow, half hidden in its load of corn, made the little girl a comfortable back to rest against whenever she felt inclined; and with the empty basket and bunch of coats under her eye, safe against the stump of an old tree, Gertha was beginning to think that possibly *bed* was a very nice place when a little girl was very tired. While her heavy head nodded yes to her thoughts, and her eyelashes were taking long, slow winks over the sleepy eyes, she heard a little rustle, the brushing aside of the corn-flowers as something passed through them, and the faint pressure of soft feet on the turf near her. Fortunately the little girl was quite too sleepy to turn around quickly, or she might have frightened her away; for, as she slowly turned her head, suddenly her eyes jumped very wide open, and her rosy mouth formed itself into a very round O, as she saw, just as you see in the picture, standing close behind her, with its fore-paws hanging down in a very helpless, surprised way, its long ears very straight in the air, and its beautiful, timid eyes looking straight at her, a little hare!

Now here was a beautiful chance, and in a moment the thought came to the little girl that perhaps—as they were all alone, and no one within either seeing or hearing distance—if she spoke very softly to her, the hare

would answer her instead of running away, as all the hares she had ever seen before had always done. So she said very softly:

"Good morning! Where are you going, pretty little hare?"

The little hare looked very much surprised, started, seemed half inclined to run off—and did take one hop away from Gertha—but stopped; and looking cautiously around, to make sure that no one was in sight, answered, yes, really answered in German—just think of a hare speaking German!—"I was going to my 'form'; but you are right in my way," in a very soft little voice.

Gertha was so delighted to think that her wish was really coming true at last, that she hardly dared to breathe, and only softly clasped and unclasped her hands as she said:

"I'm very sorry if I'm in your way, and I'll get right out of it; but wont you stay and talk a little while. There's really and truly no one coming," she went on, seeing that the hare's ears were still listening to every rustle and nod of the corn, and her bright eyes glancing all about on every side. "No one ever comes here until sunset, and the dogs are guarding the house. You are so very pretty, couldn't you tell me something about what you do every day, and about your family?"

The little hare was very much pleased by Gertha's little compliment, and glanced proudly down at her vest of soft white fur, while the sun shone warmly on her pretty coat of red-brown. Her beautiful dark eyes looked timidly into the little girl's face, as she settled herself down in a comfortable little bunch, and said:

"A little natural history. Well, it must be a *very* little, for I don't know much, because I've never travelled a great deal; but my grandmother, *she* was a wise woman.

"Our family name is a Latin one," the hare continued proudly,—"Lepus timidus, and don't you remember what a very prominent and active part one of my family took in the story of 'Reynard the Fox'?"

Yes, Gertha remembered. Don't you, children?

"We always were, as a family, of a good deal of importance," the hare, who, I am afraid, was a little conceited, went on. "A great deal better family than our cousins the rabbits. Why, *they* live all together, a great many of them in one house, and burrow under the ground to make their houses at that. Now I and my husband live all alone, in a nice little house made of bunches of grass, which is called a 'form,' and so do all our relatives have each a house for themselves, a great deal better you see than living in a great noisy village."

"But not so friendly," ventured Gertha.

"No, not so neighborly," the hare admitted; "but we, as a family, are fond of being alone, and love to live in the corn-fields and on grassy banks, in out-of-the-way places, while rabbits choose a sandy spot almost anywhere, and burrow to their heart's content, hardly minding who sees them.

"Do you notice," said the hare, holding up first one paw and then another for the little girl to look at, "that I have *five* toes on my fore-feet, and only *four* on my hind-feet, and that those legs, too, are much longer than the fore-legs? That's to take long jumps with, my dear. My ears, you see, are very long, longer than my head, and they are fringed with hair; and wouldn't you think it was funny if *you* had fur on the *inside* of your

cheeks, and fur on the bottom of your feet too? but *we* have. Look straight in front of you, little girl. Now, can you see on *both* sides of you at the same time?"

"No," said Gertha, screwing up her eyes; "first I have to look on one side and then on the other." (*You try, children dear, and see if you can do any better than Gertha could.*)

"No," said the hare, "I thought not, but I can. And the good God has given me this wonderful power because, though I am so harmless, and the most timid of all creatures, I have a great many enemies; and if it were not that I could see, hear, and smell much better than any child, or man, or woman, and than most animals, and that I and all my family can run very fast indeed, I'm afraid there would be but a very few hares left in the world in a very little while. For as long ago as the days of the Romans (have you ever heard of the Romans?), it was the custom to chase the poor hares with greyhounds, and that is what those dreadful dogs are mostly kept for.

"Our cousins the rabbits have one advantage over our family," the hare went on, shaking her head and looking very unhappy over the trials of her family. "When they are chased by dogs they know how to 'double,' that is, to turn suddenly and go another way. That puzzles the dogs so much that the rabbits often get away; but I don't know how it is, I'm sure, but whenever I'm chased, I *always* run right in a straight line, no matter how much I'd like to turn if I could only think of it.

"As I told you, we are a very harmless family, and never eat anything but roots and leaves. To help us to do that we have six large teeth, called *molars*, on each side in the upper jaw, and five on each side in the lower. Those of our family who live in the Polar regions, where it is so very cold, wear white fur, and in giving them that dress, God has been very good; for don't you see, if their fur was as dark as mine, how easily they could be seen running over the ice and snow that always lies on the ground in those countries where it is always winter?

"None of our family are natives of America, though we have a great many distant relations living there who call themselves hares, but they are very different from us. They are much smaller, and their fur is a mixture of light brown, black, and white, not nearly so pretty as mine, and—though I shudder to say it—they are not nearly such delicious eating."

"Couldn't you tell me a little more about your cousins the rabbits?" suggested Gertha, wishing to direct the hare's mind from such a painful subject as being eaten.

"Really," answered the hare, "there is very little to tell about them, they are so much like our family, a little smaller, with shorter ears, and feet particularly made for scratching and burrowing. Why, even their name rabbit was at first spelled *rabbit*, and meant rough feet. Rabbits have very large families, their children are born blind, helpless, and have no fur at all at first, while ours have their eyes open and their warm fur dresses on as soon as they come into the world. Besides, their ears being so much shorter, rabbits' hind-legs are not nearly so long as ours, for that reason, of course, they cannot run as fast, and when chased by dogs, as I told you, they *double*, and scratch their way into the ground to hide instead of running off as we do.

"The rabbits that live in the United States do not burrow as the European rabbits do. They are dark gray in color, very harmless, pretty little creatures, and a great many boys I hear are fond of making pets of them.

"If I had a little more time, but it is almost sunset," said the hare, glancing around timidly, "I'd tell you more about our large family and all its branches; but the reapers will be here directly, and I've only time to tell you that perhaps—yes, most probably—there are little children living in the world who have never heard about those boys and girls who lived in a German village long ago, and who had never seen or heard of such curious creatures as hens and chickens, much less ever seen an egg, and how when a noble lady who had taken refuge in their village during a war, colored some eggs and placed them on a grassy bank for the children to find on Easter morning; when the children spied the eggs, and at the same time saw a little hare hopping away who had been to look herself at these curious roadside fruits, they called out, 'Oh, the hare laid them! the little hare laid them here for us!' or how that when little German children keep Easter they never forget the little hare, and she watches over her bright colored eggs in all sorts of pretty ways."

Gertha's little friend had just spoken the last word when a cheerful whistle joined the merry singing of birds, and a faint sound of stirring feet among the stubble broke the stillness. With a soft rush and a leap into the corn-flowers the little hare was gone, and Gertha's father was saying to the little girl, who had started up and was looking around her with very surprised eyes:

"What, been asleep little daughter? Come, thy day's work is done as well as mine."

But Gertha was very sure she had not been asleep.

Are you?

THE CHURCHMAN COT AT ST. JOHN'S HOSPITAL.

To the Dear Children who endowed The Churchman Cot in St. John's Hospital, Brooklyn, L. I.

We thought some, and perhaps all, of the dear children, who so kindly endowed a cot in our little hospital, might like to hear something about it again, and to know that every day since it has been occupied by some poor little sufferer for whom you have, by your labor of love and self-denial, so kindly provided. It has never been vacant, not even for one night. And now we have lying in it a dear little girl called Georgie, who has no father, and whose poor mother has to work very hard to provide for two other little ones she has at home. Our little Georgie has been suffering for some months past with a very bad leg, twice undergoing a severe operation, but so cheerful and patient under it all, a perfect sunbeam in our little ward, making it brighter than ever with her smiles and sweet voice, for you must know she sings very sweetly; and very early Christmas morning, while the stars were still shining brightly on our little ones in bed, just as they did so long ago on our dear Lord in His lowly bed, on that first Christmas morn her little voice was heard singing her Christmas carols to usher in the glad day, before, too, she would even look at her stocking, to see what "Santa Claus" had left her. But when she did, what do you think she found among

many other pretty things but a lovely copy of "Three Brown Boys," with those sweet stories which you no doubt have read in THE CHURCHMAN. The children were all delighted with it, and feel sure the kind editor of THE CHURCHMAN must have sent it to them. Now some day I hope you will come and see this dear little girl in your cot. For you know she is *your child* as well as ours, as all the occupants of The Churchman Cot will always be. I am quite sure when you come to see her you will love her, as we all do.

And now I think you will like to hear something of poor Doris, the former occupant of your cot. Perhaps you heard that she grew so fat and rosy we all thought her quite well; and she was taken off the patients' list and sent to school. But, alas, it was only for a few weeks, and then she had a return of all her old troubles, and for the past two months has been suffering terribly, and the doctor thinks it hardly possible she will ever leave her bed and walk about again. But she is very patient, and resigned to God's will; and we *know* "all things are possible with Him."

And little Jennie is still with us, most of the time confined to her bed, too—cannot run about as you dear children can—but very happy and grateful. Then we have two dear little ones, almost babies, with such bright, black eyes—one of them a little deaf-mute, who will never, in this world, hear nor see, but be always a silent child. Is it not sad, with no kind father or mother to care for her? I could tell you many sweet things about them, and many other dear little ones we have had here, since last you heard from us; but it would take too much room and time, so you must come and see for yourselves. They had a "Merry Christmas," which we hope you all had, too. And now, dear children, go on working and praying for all poor little sufferers here and everywhere; and then this will be indeed a "Happy New Year" to you, for you will have the happiness of our dear Saviour's approving love.

St. John's Hospital, January 10th, 1879.

THE CHURCHMAN COT.

MY DEAR CHILDREN:

What happy news I send you now! The Churchman Cot at St. Luke's Hospital, Chicago, is completely endowed! The very last cent that was necessary for it has been sent me, and now I am going to ask the Bishop of Illinois to make an offering of the whole upon God's altar in the chapel of St. Luke's. I am very sure he will esteem it a great honor, as well as privilege and pleasure, thus to represent so large a host of dear children, and especially because he has been watching with very great interest what you have been doing for the hospital which has a large place in his heart.

My dear children, I thank you most warmly for the heartiness with which you have carried out the good works which I proposed to you. It is indeed a wonderful thing that you have done. You have sent me TEN THOUSAND DOLLARS, to be used forever in making sick children well, or, if they cannot always get well, in making them as comfortable as possible while pain is slowly driving their life out of their bodies.

I shall not at present ask you to send me any more money. You have learned what

you can do. Better still, you have learned what a delight it is to be unselfish and to be doing good. Do not forget it through all your lives.

But I notice that in almost every diocese your work through THE CHURCHMAN has prompted some one to ask the children in that diocese to be doing something for it. This is as it should be, and I would not in any way hinder it.

My dear children, in this time of your success let me ask you to make it your habit to give something to God, that is, in His church, when you go there to worship.

I am sure, dear children, that you will let me call myself, here and always,

Your loving friend,

THE EDITOR.

Contributions to "The Churchman Cot" at St. Luke's Hospital, Chicago, for the week ending Monday, January 20th, 1879:

Little Fannie, on the first anniversary of her birth, Towsontown, Md.,	\$1.00
Charlie Kissam Allen, St. Paul, Minn.,	1.00
Nettie, \$1, and Eva, 34c., earned by dressing quickly in the mornings, Fairfield, Conn.,	1.34
Anne, 50c.; Ellen, 25c.; Evelyn, 25c.; Robert, 25c., Brooklyn, N. Y.,	1.25
Baby Lydia, Philadelphia, Penn.,	1.50
Willie, Bertie, and Harry, part of Aunt Lou's Christmas gift, August, Me., Leila's and Graeme's New Year offering, in memory of Uncle Freddie, \$1; and a birthday offering, January 15th, in memory of baby Lucy, \$1, Richmond Va.,	2.00
Nannie's savings bank, Philadelphia, Penn.,	1.00
"W., Boston, Mass.,	1.00
Annie W. Strong, Joliet, Ill.,	.45
Fanny, Harry, and Paul, Hyde Park, Ill.,	.53
S. R. H., Astoria, N. Y.,	1.00
Ruth S. Brown, Pawtucket, R. I.,	.50
C.'s self-denial, 50c.; M., 50c.,	1.00
Pauline Celia, 50c.; money found in the purse of a departed child, \$1.55, Branford, Conn.,	2.05
Maud, Charlie, Estel, and Lucy, Helena, Ark.,	.25
Little Janet, Coatesville, Penn.,	5.00
Mollie R. Drury, birthday offering, Bristol, R. I.,	1.00
Receipts for the week,	22.47
Total receipts,	\$2,004.09

ORDINATIONS.

NEW YORK.—In the Church of the Transfiguration, New York city, on the Fourth Sunday in Advent, December 22d. 1878—*Priest*: The Rev. Dan Marvin, Jr. *Deacon*: Mr. John D. Bache.

INDIANA.—On Wednesday, January 15th, in St. Paul's church, La Porte—*Priest*: The Rev. J. L. Boxer.

PERSONALS.

The Rev. Theophilus J. Brookes will be in charge of Zion church, Pontiac, Mich., until Easter.

The Rev. Francis Chase has resigned the rectorship of St. John's church, Framingham, Mass., and accepted that of the church of St. James the Less, Scarsdale, N. Y.

The Rev. William J. Clark's address is No. 4505 Hancock street, Germantown, Pa., instead of No. 4807, as heretofore.

The Rev. E. W. Flower has accepted the rectorship of Grace church, Holland, and All Saints' church, Saugatuck, Mich. Address accordingly.

The Rev. Charles A. Gilbert will assume the rectorship of St. Paul's church, Key West, Fla., on the Third Sunday after Epiphany, January 26th.

The Rev. S. S. Maitland has accepted the position of assistant to the rector of the church of the Redeemer, Govanstown, with special charge of St. Mary's church, Hamden, Md. Address, Woodbury, Baltimore county, Md.

The Rev. Arthur Sloan has resigned the rectorship of St. James's church, Danbury, Conn., the resignation to take effect at Easter.

The Rev. Gouverneur Morris Wilkins has resigned the rectorship of St. Michael's church, Litchfield, Conn. Address, Grand Hotel, New York.

The oldest son of the Rev. D. D. Chapin, of Stillwater, Minn., while coasting, recently, received injuries which, it is feared, will prove fatal.

THE English Board of Trade has decided to issue an order legalizing a new standard weight of 100lb., to be called the "cental."

THE following is stated by "Une Française" to be the cheapest soup made by her poor countrymen. For ten pints cut four large onions into small pieces, brown them in two tablespoonfuls of melted beef or mutton suet, add five spoonfuls of flour, and pour upon the ingredients warm water.

It is proposed to cover the whole of Regent street, London, with a glass roof stretching above the eaves of the houses on either side, thus affording complete protection from rain, and at the same time insuring good ventilation. After dark the great arcade would be illuminated by electric sunlights placed at regular intervals along the centre of the arch, thereby diffusing a pleasanter and more uniform light than under ordinary circumstances.

THE Boston Journal says that some interesting figures bearing upon the subject of capital punishment, and with special reference to the frequency of the crime of murder in the canton of Eribourg, Switzerland, before and since the abolition of the death penalty, have just been published. In this canton, which has 110,000 inhabitants, there were only seven cases of murder in the ten years between 1864 and 1874. In the latter year the punishment of death was abolished throughout the confederation. During the three years immediately following that event no fewer than fifteen murders were committed in the canton, while this year alone there have been five cases of homicide, making altogether twenty in four years. Thus, when capital punishment prevailed the murders were at the rate of less than one a year; now they occur at the rate of five a year.

OFFERINGS FOR MEXICO.

Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the league aiding that work, Miss M. A. STEWART BROWN, care of Brown Bros. & Co., 59 Wall St., New York.

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